HORAE SEMITICAE No. X

THE COMMENTARIES

OF

ISHO'DAD OF MERV

BISHOP OF ḤADATHA

(c. 850 A.D.)

IN SYRIAC AND ENGLISH

EDITED AND TRANSLATED BY

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WITH AN INTRODUCTION BY

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VOL. IV

ACTS OF THE APOSTLES AND THREE CATHOLIC EPISTLES

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PREFACE

SINCE I published the Commentaries of Isho'dad on the Gospels last year (*Horae Semiticae*, Nos. V, VI, VII), I have learned that portions of his Commentaries on some of the Minor Prophets and Psalms have been published by Diettrich in the *Zeitschrift für die Alttestamentliche Wissenschaft*, 1902, 3, and on Job by Schliebitz, 1907, 8. From a careful examination, Diettrich has come to the conclusion that Isho'dad used some other Syriac text besides the Peshiṭta, either the translation made by Paul of Tellâ or else a Syro-Lucianus. He has discovered, as well as Dr Rendel Harris (see Introduction to *Studia Semiticae*, No. V), that Bar-Salibi's Commentary is mostly plagiarised from Isho'dad, and that in this larceny Bar-Salibi has, we are sorry to say, no less a distinguished imitator than Bar-Hebræus. The Commentators of that age evidently thought it no robbery to borrow from their predecessors; Isho'dad, however, has the grace to mention his sources; nor is he merely a holder of the balance between different ideas, but occasionally expresses a decided opinion of his own.

Dr Diettrich claims for Isho'dad that he took the exegetic principles of the Jacobites into the Nestorian Church, and by adopting something of their allegorical method, formed a bridge for Theodore of Mopsuestia into Monophysite theology. He (Diettrich) has found nothing of Theodore in Bar-Hebræus, but what was previously in Isho'dad.

I have adopted for the text of this volume that of the MS. kindly lent me by the Rev. Professor D. Margoliouth of Oxford, called in previous volumes Codex M, as several critics have wisely pointed out its very decided superiority to Dr Rendel Harris's MS. (Codex H) which I have accordingly relegated to the notes.

Codex M has been already described by me in the Preface to Vol. V, and a facsimile of it is given in No. VII. I have to add to that description, for the purposes of this book, that the Introduction to the Catholic Epistles is lacking from f. 230, where the scribe appears to have forgotten to write it; and that f. 211 a is written in two columns. The MS. is in black ink, except the headings and colophons of the various books; but I have

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adopted the more frequent rubrics of Cod. H as they add to facility of reference. I have not tied myself rigidly down to the reproduction of abbreviations.

For the collations of two other Codices I am indebted to Dr P. Kahle, of Halle.

B is in the MS. 81 (Sachau 311) of the Royal Library in Berlin. It measures 30·5 cm. by 20·5. It consists of two parts. The ancient one (A) is contained in ff. 16—156, of which ff. 20—23 are misplaced. A later scribe (B) is responsible for ff. 1—15; 157—269. (A) is in excellent condition, vocalised and punctuated, but is slightly damaged by water. It has no date, but is assigned to the 16th or 17th century. (B) has been carefully written by the Deacon Pransi, son of Giwarges, of the family Beth Mera at Talkaf, and was finished in A.D. 1883. (A) has 29 lines, and (B) 27 to the page.

P is in the Imperial Library at St Petersburg and commences at p. 563 of the MS. DCXXII which is written in a Nestorian script, and is registered in the Catalogue as a historical work; but is really this commentary. The copy was finished in the year 1801 of the kingdom of the Greeks = A.D. 1490, the 3rd day of Nisan, the day of the Sabbath, the sixth of the great Fast, in the town of Beth Solim ܒܝܬ ܣܘܠܝܡ, in the district of Baz, ܒܐܙ, in the time of the Catholicos Patriarch of the East, Simeon, and of Elias, Patriarch of the Assyrians.

This book was formerly at Jerusalem, as we learn from an inscription in the Georgian language which is inside the binding, and which says,

"On the 4th of April 1820, by order of the Holy Metropolitan of Petra, Michael, and the consent of all his Synod, I have taken this book, in the Syriac language, its name being unknown to me, at the Convent of the Elevation of the Holy Cross, at Jerusalem, I, Prince Giorgi Aesalof."

Through the additional kindness of Dr Kahle, I am able to give a *fac-simile* of Codex P.

The Cambridge Codex, which I collated for the Gospel Commentary, is no longer available, as it does not contain either Acts or Epistles. I am at a loss to know why Dr Brockelmann in Z. D. M. G. Vol. 66, says that it is superior to Codex H: I consider the reverse to be the case; it seems to me very much inferior to the others.

I have been puzzled in editing the Commentaries to guess why Isho'dad rushes over many passages, often very long ones, that possess great interest for us; and to ascertain on what principle he selects verses for comment, instead of going straight through his text, after the fashion

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of modern scholarship. I have begun to suspect that his system is to write only on the points that presented any difficulty to his own mind, and were likely to affect his flock in the same way, passing over in silence what appeared simple and obvious to his contemporaries.

A few passages in this Commentary strike me as remarkable.

Acts VI. 9 *Lubartius* the *philosopher* is probably a guess of the Commentator, for I can find no record of any such person.

VII. 42. A 9th century explanation of this passage is very interesting, in view of modern theories on the subject.

The Epistles. The good Bishop is even more conservative than his Church, for he evidently doubts the Apostolic authorship of both I Peter and I John. His feelings as an ecclesiastic are evidently ruffled by the Chief of the Apostles calling himself simply *an Elder*, and he recoils in horror from the statement that *God is Love* in I John IV. 8. It is curious that I can recollect a similar experience in my childhood, on first seeing this text embroidered on a book-marker. It appeared to me irreverent; it did not square with my previous idea of God; it was in truth far too glorious for my tiny mind. Therefore I cannot cast a stone at Isho'dad. There is also a still better excuse for his obtuseness. The word ἀγάπη may have conveyed to him an erotic meaning, as it did to Jerome, and as the word *love* did to our Authorized Translators in I Cor. XIII, when they used the very inadequate expressions *caritas*, *charity*.

I have again to thank Dr Eberhard Nestle of Maulbronn, and Dr Rendel Harris for their careful revision of my translation; also Dr P. Kahle of Halle for so kindly collating the Berlin and Petersburg Codices; and my sister Mrs Agnes S. Lewis for her continual supervision.

MARGARET D. GIBSON.

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INTRODUCTION

I HAVE been asked by Mrs Gibson to write a few words by way of introduction to her text and translation of the Commentaries of 'Isho'dad on the Acts and Catholic Epistles; many words are certainly not necessary, as the main lines of the criticism of the commentaries have been already laid down in the Introduction to the Gospels, such as the existence of a strain of early readings in the Biblical text or in the commentary upon the same, the dependence of the author upon the writings of Ephrem (especially upon Ephrem's commentary on the Diatessaron), and on the works of the great Theodore of Mopsuestia, whom the Nestorian writers quote under the name of THE INTERPRETER, *par excellence*: it was also shown that later authors, and in particular Bar Ṣalibi, could be convicted of an almost complete dependence on the earlier works of 'Isho'dad and Moses Bar Kepha, so that the publication of the writings of these two fathers, from the two branches of the Syrian Church, would almost render the publication of the Commentaries of Bar Ṣalibi a superfluity.

In this connection it should be noted in passing that I had not done justice to the work that was already produced on 'Isho'dad in Germany, where the publication by Schliebitz of 'Isho'dad's Commentaries on Job, and above all by Diettrich on the Psalms and certain of the prophets, had already disclosed many of the features which characterise the work of Isho'dad. Diettrich had, of course, seen at once that 'Isho'dad was a mine for the recovery of Theodore, and that the underlying Biblical text was not limited to the Peshito. He had also detected the dependence of Isho'dad upon Ephrem, and of the later Monophysite doctors upon 'Isho'dad. In particular he showed that Bar Ṣalibi had worked over 'Isho'dad carefully[1].

In this commentary, then, on the Acts and Catholic Epistles, we shall meet with many of the striking characteristics already noted for the Gospels. For instance, we again find that the tradition of the Syrian commentators goes back to Tatian; in the Gospels we had traces of the

[1] See Diettrich, *'Isho'dadh's Stellung in der Auslegungsgeschichte des Alten Testaments*, p. xxxix, *et passim*.

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use of Tatian, chiefly through the commentary of Ephrem upon the same; in 'Isho'dad's commentary upon the Apostolic list in the first chapter, he goes directly to the Diatessaron, and transcribes the names of the twelve apostles, making a careful comparison of the Tatianic apostolate with those of Matthew, Mark, and Luke. This excerpt from the Diatessaron, the longest which had yet come to light from the Syriac text, had already been discovered by Goussen, and published at the end of his *Apocalypse of John, in the Sahidic version*, and then by myself in the tract entitled *Ephrem on the Gospel*[1].

The student will find it interesting to examine 'Isho'dad's comments on the internal relations of the Apostolic lists: sometimes he is very modern, as when he notes that in Luke, Andrew is paired with Peter, but in the Acts he is placed fourth in the list, because Andrew had noted the prominence which our Lord gave to the sons of Zebedee, and so he humbly moved down below them in the list, under the influence of the Spirit; in the same way he explains why James and John are replaced by John and James, in that James realised that John had stood by the Lord throughout the Passion, while he himself had run away. His observation of the inversions might almost have been arrived at by reading a paper by Mr Cuthbert Lattey in the *Journal of Theological Studies*. Harping on the same string, he says that Bartholomew is moved down two places in the Acts, because he had doubted whether any good thing could come out of Nazareth, which shows, though he does not say so, that he held the identification of Bartholomew with Nathaniel. As we have said, the Apostolic lists, and the comments upon them, are deserving of careful study.

In dealing with the dependence of our author upon Ephrem and Theodore, we are somewhat at a loss, (i) on account of the disappearance of the commentaries of these two writers upon the Acts, which prevents secure identifications; (ii) because the writer is very sparing in his references. For instance, in the 17th chapter of the Acts, in discussing the worship of the Unknown God, he gives the Athenian legend both from Ephrem and from Theodore, and the conclusion is natural that he had the commentaries of both these writers to draw upon. Yet he hardly mentions Ephrem again, and the most striking of the Theodorean excerpts have to be recognised on their own merits. Yet how carefully he had studied his Theodore, can be seen by the prefatory note to the Epistle of James, in which he points out that Theodore never quotes from James, nor

[1] *l.c.* p. 101; cf. Zahn in *Theol. Lit. Blatt* for Oct. 18, 1895.

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uses him by way of illustration, although he quotes from all the inspired books, and also from the deuterocanonical, such as Job, Wisdom of Solomon, and Wisdom of Ben Sira.

Even if the introductory reference to the Mephaššekana (or Interpreter) be wanting, we can generally detect the quotation as being from the Greek, either from its language or from its learning. Theodore was an adept, for example, in Greek Mythology, and when we find ourselves treated to a discussion of the deeds or descent of gods and heroes, we know well enough what name to attach to the extract.

This brings us to what is, perhaps, the most important feature in the new commentary, viz. the occurrence of a quotation from the Minos of Epimenides, and the recognition that this quotation is, in part, involved in the speech of Paul before the Areopagus: for it is now certain that the words 'In Him we live and move and have our being' (Acts XVII. 28) are a quotation from Epimenides. This is not absolutely new: I had already detected it in the Gannat Busamé, or Garden of Delight, the great Nestorian Commentary on the lectionary of the year, but as the matter is here treated with some variation, so that the Gannat and the Commentary of 'Isho'dad may, perhaps, have to be regarded as independent witnesses to the text of Theodore, it will be as well to exhibit the two comments side by side, in order to the better understanding of their common original. My identification of the Theodore passage, and metrical restoration of the verses of Epimenides appeared in the *Expositor* for October 1906. It not only vindicated for Epimenides the words

'In Him we live and move and have our being,'

but it connected those words with the known quotation from Epimenides in the epistle to Titus, and furnished us with an intelligent reason for the statement that 'the Cretans are aye liars,' in the fact that they exhibited in Crete the grave of Zeus! and I ventured the suggestion that the whole of the quoted matter came from the *Minos* of Epimenides, seeing that Diogenes Laertius wrote a poem of a thousand verses under this title, and that such a poem on Minos, the son of Zeus, 'would be the very place in which to denounce the impious Cretans and the denunciation might even have been put into the mouth of Minos himself.'

The verification of this latter conjecture has now appeared in 'Isho'dad, who tells us that 'the blessed Paul took this sentence from Minos.'

In a further note in the *Expositor* for April 1907, I gave the restoration of the Minos passage in the following form:

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Τύμβον ἐπεκτήναντο σέθεν, κύδιστε, μέγιστε,
Κρῆτες, ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί
Ἀλλὰ σύ γ' οὐ θνήσκεις, ἔστηκας γὰρ ζωὸς αἰεί·
Ἐν γὰρ σοὶ ζῶμεν, καὶ κινύμεθ' ἠδὲ καὶ ἐσμέν.

Now let us examine side by side the passages to which reference has been made from the two Nestorian sources, the Gannat and the commentary of 'Isho'dad. I transcribe the text of the Gannat at greater length than was done in the *Expositor*, since it is quite clear that the original was Theodore, and we can restore more freely than at the first attempt.

Gannat Busamé

What is this that Paul says to the Athenians, that 'I found an altar, upon which was inscribed "Of the hidden God"?' *The Interpreter* says: At a time when the Athenians were at war with their enemies, and they, the Athenians, retreated in defeat, a certain Daemon appeared and said unto them, I have never been honoured by you as I ought; because I am wroth with you, therefore this defeat has come upon you from your enemies: then the Athenians were afraid and raised up to him the well-known altar, and inscribed upon it, 'Of the Hidden and Secret God'; wishing to say this, that even if there is a god in whom we do not believe, yet in his honour we raise this altar, in order that he may be reconciled to us, although he is not honoured as known.

Comm. of 'Isho'dad

The Interpreter says, that the Athenians were once upon a time at war with their enemies, and the Athenians retreated from them in defeat; then a certain Daemon appeared and said unto them, I have never been honoured by you as I ought; and because I am angry with you, therefore you have a defeat from your enemies. Then the Athenians were afraid, and raised to him the well-known altar: and because they dreaded lest this very thing should happen to them, having secretly neglected one who was unknown to them, they erected for themselves an altar also, and wrote upon it, Of the Unknown and Hidden God, and wishing to say this, that though there is a God in whom we do not believe, we raise this altar in his honour, that he may be reconciled to us, although he is not honoured as known; therefore Paul did well to take and reason from this, and to say before them, *This hidden God to whom ye have raised an altar without knowing Him, I have come to declare unto you.* There is no god whom ye know not, except the true God, who hath *appointed the times* by His command, and hath put *bounds*, etc.

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The words, 'He hath made the whole world of one blood': blood is instead of life, according to the usage of the Scriptures, and the common speech of men: i.e. according to their composition, man and also the world are named from natural things. The words, 'In Him we live and move and are': the Cretans used to say of Zeus, that he was a Prince, and was ripped up by a wild-boar and was buried; and lo! his tomb is well-known amongst us. Thereupon Minos, the son of Zeus, made a panegyric over him, and in it he says, 'A tomb they have fashioned for thee, O Holy and Lofty one, the Cretans, liars ever, evil beasts, idle bellies. But thou diest not, for thou livest and abidest for ever, for in thee we live, and move and are!

This, *He hath determined the times*, that is to say, the variations of summer and winter, spring and autumn.

This, *In Him we live and move and have our being*; and this, *as certain of our own sages have said, We are His offspring.*

Paul takes both of these from certain heathen poets. Now about this, *In Him we live, etc.*, because the Cretans said as truth about Zeus, that he was a lord; he was ripped up by a wild-boar and buried; and behold! his grave is known among us: so, therefore, Minos, son of Zeus, made a panegyric on behalf of his father, and he said in it, The Cretans made a tomb for thee, O Holy and Lofty! liars! evil beasts and slow bellies; for thou art not dead for ever; thou art alive and risen; for in thee we live, and are moved and have our being; so therefore the blessed Paul took this sentence from Minos; for he took again, *We are the offspring of God*, from Aratus a poet, who wrote about God, and about the seven [planets] and the twelve [signs]; saying, From God we begin, from the Lord of Heaven, that is, Zeus: for all markets, and seas and havens are filled with His name; and also in every place, all men are in want of Him, because *we are His offspring*; and He out of His goodness giveth good signs to us and to all men. He moves us to come forward to work; and He ordains all that is visible and invisible; and because of this we all worship Him and say, Hail to Thee, our Father, wonderful and great! Plato also and others say that souls are by nature from God.

Now when we compare these two series of comments, allowing for slight misunderstandings of transcribers or translators, we see that they are from a common origin, which is represented more faithfully in 'Isho'dad than in Gannat. Either the Gannat has abbreviated the text of 'Isho'dad,

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or they are both working from a Syriac translation of Theodore. The Gannat frequently quotes from 'Isho'dad by name, but here there is no name given, and the previous extract with reference to the Unknown God, is definitely stated to be from Theodore: so that in any case we know the source of the texts that we have transcribed. The Gannat has omitted the important statement that Paul takes *both of his quotations* from heathen poets; and, consistently, it omits the second quotation (at least I am unable to find any trace of it, unfortunately there is some dislocation of the MS. pages at this point): it also omits the important sentence that Paul is actually quoting from the *Minos* (of Epimenides), as was suspected by me in the first article on the subject in the *Expositor*.

The Greek original of the passage from Aratus is well known: it runs as follows:

Ἐκ Διὸς ἀρχώμεσθα, τὸν οὐδέποτ' ἄνδρες ἐῶμεν
Ἄρρητον· μεσταὶ δὲ Διὸς πᾶσαι μὲν ἀγυιαί,
Πᾶσαι δ' ἀνθρώπων ἀγοραί· μεστὴ δὲ θάλασσα
Καὶ λιμένες· πάντη δὲ Διὸς κεχρήμεθα πάντες·
Τοῦ γὰρ καὶ γένος ἐσμέν· ὁ δ' ἤπιος ἀνθρώποισιν
Δεξιὰ σημαίνει· λαοὺς δ' ἐπὶ ἔργον ἐγείρει
Μιμνήσκων βιότοιο.....
Τῷ μιν ἀεὶ πρώτόν τε καὶ ὕστατον ἱλάσκονται,
Χαῖρε, πάτερ, μέγα θαῦμα, μέγ' ἀνθρώποισιν ὄνειαρ.

The critic will not find very many various readings in this part of 'Isho'dad's work, nor will he find a great range amongst the persons quoted: the following represents the most evident and recognisable of the authors:

Aratus (see Theod. Mops.).
Babhai the Persian.
Dionysius (?).
Ephraim.
Epimenides (see Theod. Mops.).
Hegesippus (in Euseb.).
Jacob (of Edessa?).
Josephus.
Nestorius.
Tatian (in Diatessaron).
Theodore of Mopsuestia.

RENDEL HARRIS.

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ERRATA

p. 𐡀 line 1 instead of 𐡀𐡌𐡕𐡓𐡄𐡀 𐡌𐡋𐡊𐡀 read 𐡀𐡌𐡕𐡓𐡄 𐡀𐡌𐡋𐡊𐡀

p. 𐡋 line 21 instead of 𐡀𐡓𐡌 read 𐡀𐡀𐡓𐡌

p. ,, note 5 delete *sic*

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THE COMMENTARY ON THE ACTS OF THE APOSTLES.

Again, in the strength of our Lord Jesus the Christ, I write also the Commentaries on the Acts of the Apostles, of the same Isho'dad of Maru, Bishop of Ḥadatha in Assyria. Lord, lead me to the completion by Thy mercies. Amen. p. ✓ f. 157a

Now Πρᾶξις is a Greek word, in Syriac it is a History. Luke wrote this, and also his Gospel, to Theophilus, chief of the Believers in Alexandria. And because in that former book he had written fully about the administration of our Lord and about His mode of life on the Earth, from the beginning of His conception until His ascension; and how at the time of His ascension He commanded the Disciples that they should deliver Faith in Him to all mankind, instructing them and baptizing them in the Name of the Father and the Son and the Holy Ghost, and should observe all things that He had commanded them; yet [because] it was needful that we should learn in what manner the Apostles were enabled to bring these things to fulfilment, the Blessed Luke necessarily wrote this treatise, that is to say, Chronicle: for it was a new thing too, and very much beyond belief, that fishermen, country born, acquainted only with the Syriac tongue, of a plebeian education, and twelve in number, were able from a doctrine which had no credibility: that a Man had been crucified and had risen from the dead, and had promised resurrection to all men, to fill all the inhabited world with His doctrine; but they accomplished all these things by means of the Holy Ghost, who descended upon them in the upper room, and filled them with His gift. f. 207b Matt. 28. 19, 20

BOOK I.

This, Our Lord *commanded them, that they should not depart from Jerusalem*; for because they were from various places, and were about, after His ascension, to depart every one to his own place, and his own business, He did well to *command them not to depart from Jerusalem*, the metropolis, until they should receive the Spirit from on high. p. ⊐

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This, *They asked Him, Wilt Thou at this time restore the kingdom to Israel?* This weak supposition of the Jews the Disciples also had before the descent of the Spirit, that after they were risen from the dead, they should again eat and drink and marry: and all nations should be
f. 208a subdued under them, and they should be over them, chiefs of armies, and captains of thousands and hundreds, etc., by means of the Messiah who was from among them, who should strengthen and conquer all, etc. But our Lord forbore to correct this ignorance of theirs, as it seemed to Him that it was not the time for this, according to the accurate knowledge of all things which should come upon them through the descent of the Holy Spirit; but He answers only what of necessity was fitting for them, saying, *This is not for you to know the times or the seasons which the*
Matt.20.23 *Father hath put in His own power.* This is like, It is not Mine to give,
Matt.24.36 and But of that day and that hour knoweth no man, but the Father; as He providentially answered them according to their weakness. *And when He had spoken these things, while they beheld Him, suddenly He was taken up, and then a cloud received Him, and He was hidden from their eyes.* Three [tasks] the cloud fulfilled here; first, for the honour of our Lord;
p. ~ second, for a type of our own elevation at the last day, according to the
1 Thess. 4. 17 Apostle, who says, We shall be caught up together with them in the clouds, etc.; third, in restraint of the wondrous vision which the Disciples were beholding; lest they should suffer harm from the fixity of look towards the space on high; for it is not possible for us to see a small object from a distance, because the sight is dissipated and scattered here and there; and the object is snatched away from the intervening space. Now our Lord ascended
Eph. 4. 10 according to *some*, on the one hand, to the Heaven of Heavens; He it is who, Paul says, hath ascended far above all Heavens; according to *others*, on the other hand, who hit the mark better, above this visible firmament; and a persuasive reason is perhaps here, that to the place where all the race is also destined to ascend [Christ first ascended]; because beyond the upper Heaven, nothing exists and is created; nor is it possible that anything should exist and go about without anything material; except God, the incomprehensible, and infinite, who is in all and
f. 208b above all; and whom nothing holds nor contains. Now this of the
Eph. 4. 10 Apostle, that He ascended up above all Heavens, because three spaces and mansions are mentioned, one from the Earth to the orbit of the Moon; second, from thence to the orbit of the Sun; third, from thence to the Firmament; and each of these is called a Heaven; for also the Hebrew is accustomed to call *Heaven* everything that is above anything,

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like the *heavens of the palate* (roof of the mouth), and the *heavens of the house* (ceiling), etc. On this account then, whether the Heavens were rent, that is to say, the Firmament, when our Lord ascended, according to *some*; or were not, as *others* say, we have explained at length in Luke. Now when our Lord ascended, and was taken away from the eyes of the Disciples, *two men were found standing beside them in white apparel.* Now these two were Angels, Gabriel and Michael, chiefs and rulers; the former, on the one hand, of all spiritual beings; the latter, on the other hand, of the lower order which is specially called of *Angels*, who appeared to the Magdalene; one at the pillows and one at the feet of our Lord. And not these two alone were there; but thousands and myriads besides, although they were not sensibly seen by the Disciples. About why they were *in white* we have expounded in John. *And they said to them, Ye men of Galilee, why stand ye gazing up into Heaven? This Jesus, who hath ascended up from you into Heaven, shall so come,* etc. For the Angels did not reprove, blaming the gaze of the Disciples; else they would have answered them, Have we not been sharers in His mystery? Did He not go about with us? Did He not promise us thrones, etc.? Why do ye reprove the gaze beholding its Lord? But they were reproving the doubt of the thoughts of the Disciples; for because they were uncertain as to where He was led and taken up into Heaven, or to any other place, like Elia; or if He had ascended to Heaven was it possible that they should see it opened? or not? And while He was ascending to it, was He remaining in the body? or was it being dissolved into air and perishing, being dissipated? as also afterwards many fell into error about this; or how does He pass through the Empyrean Heaven, and is not burned? And is it possible that they shall again see Him? and perhaps they also considered these things, how ever did He go away, not having accomplished His words nor fulfilled His promises? nor did He save the world nor has He *restored the kingdom to Israel.* All these doubts the Angels solved for the Disciples by calling them *Galilæans*; they shewed that they were not strangers and foreigners; as they knew also their places and their names and their deeds; and henceforth they were to be received as worthy to be believed. And by this, *Why stand ye gazing up into Heaven?* they taught two things, first, that to Heaven alone He had ascended, and had not been led to any other place; second, that in vain they gazed expecting to see something above their nature; because the sense of sight cannot attain to the higher regions, to see if Heaven be opened or not; and as to *this Jesus*, they pointed out as if with the finger, that it was no other of whom these things were

Job 29. 10 Lam. 4. 4 Ezek. 3. 26 1 Kings 6. 15

Horae Semiticae, V. p. 209

p. נ

See Horae Semiticae, No. V. p. 281

f. 209a

p. ס

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spoken, save about this One who had now ascended; again, that they might shew that the ascension was really of the temple: and not of God the Word, the Infinite, according to the Theopaschitae; and by *Thus He shall come, as ye have seen Him*, they shewed that He remains in the same body without change; and that they were destined to see Him in His last manifestation, and fulfilling His promises in fact.

This, It is *distant from it about seven stadia*, that is, parasangs, the Greek says *a Sabbath day's journey*, that is to say, the Mount of Olives was thus far *from Jerusalem*, as far as it was allowed for a Jewish man to go from
f. 209b the city on *a Sabbath day*, that is to say, about one mile, which is the third of a parasang. The *upper room* to which *they went up*, belonged to Simeon the Cyrenian, him who was considered worthy of the grace that his *upper room* should be the first Church; and in it our Lord ate the Passover, and in it He delivered the Mystery of His adorable Body, and in it was sealed the New Covenant, and the old one ceased; and in it the Resurrection was announced; and in it our Lord was seen; and the Apostles frequented it; and in it they chose Matthia; and in it the Spirit came down upon them; and in it they broke the Bread; and from it they went out to preach the Gospel in the inhabited world. After this he speaks about the order of the Apostles, how each one of the Evangelists arranges them. Now why
p. o does Matthew, who was himself one of the twelve Apostles, say, that
Matt. 10. 2–4 the names are these, the first of them Simeon, who is called Cepha, and Andrew his brother; and James the son of Zebedee, and John his brother; and Philip, and Bar Tolmai, and Thomas, and Matthew the publican, and James the son of Ḥalfai; and Lebbæus, who was called Thaddai, and Simeon the Canaanite, and Judah Scariot, who betrayed Him? Now why
Mark 3. 16–19 does Mark say, He called Simeon by the name of *Cepha*; and James the son of Zebedee, and John his brother, and Andrew, and Philip, and Bar Tolmai, and Matthew, and Thomas, and James the son of Ḥalfai, and Thaddai, and Simeon the Canaanite, and Judah Scariot? But why does
Luke 6. 14–16 Luke say, Simeon whom He called *Cepha*, and Andrew his brother, and James, and John, and Philip, and Bar Tolmai, and Matthew, and Thomas, and James bar Ḥalfai, and Simeon who was called Zelotes, and Judah the
Tatian's *Diat.* ed. Ciasca, ch. viii. p. 14 *sic* son of James, and Judah Scariot? But in the *Diatessaron* it is thus, Simeon, whom He called *Cepha*, and Andrew his brother, and James and John the sons of Zebedee, and Philip, and Bar Tolmai, and Thomas, and Matthew the publican, and James Lebbæus bar Ḥalfai, and Simeon the Zealot[1], and Judah bar Jacob, and Judah Scariot, he who was the

[1] Cod. Canaanite, *sic.*

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Betrayer; from which it is evident that Simeon the Canaanite, whom f. 210a
Matthew and Mark mention, and the *Diatessaron*, is Simeon Zelotes, *Diat.* Simonem qui vocatur 'Zelotes'
whom Luke mentions in his two books, and Judah bar Jacob, whom Luke
mentions in his two books, is Lebbæus, who was called Thaddai by
Matthew and Mark; whence the one of the Evangelists who mentions
Thaddai does not mention Judah bar Jacob; and the one who mentions
him does not mention the other; and the one who mentions Simeon the
Canaanite does not mention Simeon Zelotes. Now Lebbæus is not the
name of a man, but the name of his village; to say that he is a Lebbæan,
and from this it is evident that Thaddai and James were Lebbæans,
that is to say from Lebbi; and the father of Thaddai was James, and p. 1
the father of James was Ḥalfai. But the name of Thaddai was once
Judah, and at the last, in his discipleship, his name was changed, and he
was called *Thaddai*; as also Simeon was called *Peter*; and the sons of
Zebedee *Benai Ragshi*; and Levi *Matthew*. Now thus in *Acts*, Peter
and John and James and Andrew and Philip and Thomas and Matthew
and Bar Tolmai, and this after the Paraclete, were arranged thus; first,
being made alike in humility, which our Lord had taught in words and
in deeds; again, Andrew, after the ascension of our Lord, remembering
the honour with which our Lord honoured the sons of Zebedee, whom
He called *Benai Ragshi*, and led with Him into every place, whether to
the Mountain, or to the house of Jairus, or anywhere else, as also
Simeon his brother, came down, and stood below the sons of Zebedee.
And James, seeing that John his brother had stood with our Lord all the
night of the Passion and had borne many afflictions from the Jews, and f. 210b
therefore was found worthy to be son to the Ever-Virgin, with the saying,
Woman, behold Thy Son! whereas he had fled for fear, blamed himself, John 19.26
and raised his Brother above himself. Bar Tolmai also, having become
like Andrew, came down and stood below Matthew and Thomas. The
reason was that when he was called by Philip, he had doubted, saying, Can
any good thing be out of Nazareth? so therefore he humbled himself, and John 1. 46
stood lower than Matthew, him who when he was called by our Lord, im- Matt. 9. 9
mediately left everything, and followed Him. And Matthew also, because Luke 5. 28
he heard from Thomas that he had said, Let us go also that we may die John 11.16
with our Lord, and incited the Apostles in his love to our Lord, stood below
him, so that by means of this, they might give an example to disciples
in every age, that they should humble themselves of their own accord; for
behold! Andrew was first made a disciple to our Lord, and He named him,
and afterwards Simeon his brother, and then he brought him to our Lord, p. ٢

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and He called him *Cepha*; and He raised his rank above [that of] his brother. And John was before James his brother in discipleship, for he and Andrew followed our Lord before the rest of the Apostles, but while he was being instructed his rank was put above John, James, it is said, the son of Zebedee, and John his brother; but after the Paraclete they were arranged otherwise, on account of humility, and on account of equality, etc.

About this, *They continued together in prayer*, etc., it is asked, In what direction did they offer worship when they prayed? And we say, that probably on account of the feeble idea of the Jews, when they were praying in the Temple towards the west, they worshipped according to the custom of the Jews; but when they had been with one another, either in the upper room, or in any other place, they worshipped towards
f. 211a the East. We need not be surprised at this; as a number of things were
col. a different from the Apostles at the beginning; because of the slackness of
Acts 21. 23–26 mind of the Jews, as they even advised Paul to offer gifts, that they might not excite enemies to ill-use them and destroy them. But nevertheless in the first year that Claudius reigned, Peter went to Antioch, and laid there the foundations of a Church, and built an altar, and they worshipped openly towards the East.

This, *He fell upon his face on the earth, and burst asunder*, etc. But they say that when Judah hanged himself, either he was loosened from the rope and escaped; or some one saw him and liberated him; and this was by Divine Providence; first, that the Disciples might not be accused of
col. b having hanged him or of other things, for it was right that when he had betrayed [Jesus] in public he should also die in public; that therefore he lived and saw the Resurrection of our Lord; and he heard that He had
p. ⅄ come many times to His Disciples, and that He had ascended to Heaven, and afterwards when many were gathered together, he [Judah] fell on the earth, in the middle of the city, *and burst asunder*, etc.

This, *Let his habitation be desolate*, and let there be no dweller in it, according to the Greek. This, which the Syriac says in the 69th Psalm,
Ps. 69. 1 v. 25 that is to say, Save me, O God, *Let their habitation be desolate*, and let there be none to dwell in their tents, and this, Let another take his
Ps. 109. 8 service, is from the 109th Psalm, that is to say, O God of my praise; which whole Psalm the Greek takes as about one person, and instead of Let another take his service, the Greek says, Let another take his bishopric, according as Judah went out, and Matthia entered; but the
f. 211b Syriac saith thus, What is to be reserved to them let others take.

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This, *That he might go to his own place*, that is to say, to perdition, to which he had delivered himself in the wickedness of his will.

This, that after prayer they *used lots*, and then by means of *lots Matthia was chosen*, was by grace, that before the descent of the Spirit the number of the Twelve might be filled up; for by *lots* they recognized which was the better; as they had not yet received grace. *Dionysius* says, that they received a revelation about this; and it is possible, that in *casting lots* according to [their] will, they should receive a revelation about what was necessary.

And when the days of Pentecost were completed. Pentecost is explained as the completion of fifty days; at this feast the Descent of the Spirit took place; first, because there were three illustrious feasts according to the Law; the Passover, Pentecost, and Tabernacles, in which all the Jews in every place gathered together to Jerusalem. And because in that first feast of the Passover they fully saw His ignominy and His crucifixion and His death, but His resurrection not at all; very suitably in the second feast, the glory and Divinity of Jesus were manifested to these same people; lest He p. ↓
should be supposed to be a deceiver and a dreamer of dreams, for it was not possible that these signs should take place in His name, if He were not alive and in Heaven, and in authority over all; second, that the riches of the Spirit might be revealed to all, for this is also a custom with the Ruler of all, that He reveals all His providences in the universality of assemblies, like His Birth in the first and public census, and His Baptism in the multitude of crowds at the Jordan; and His Crucifixion at the Passover, etc.; third, to shew that the Giver of that ancient Law is the same as [the Giver] of this new and spiritual one; so therefore, on the day that He dispensed the ancient providence, in it He completed also this new one. When the Jews were assembled in the Temple to pray, but the Disciples were assembled, hiding in the upper room for fear of the crucifying [synagogue], suddenly the sound of heavy thunder came; and from the f. 212a
force of the sound, the inhabitants of Jerusalem were terrified; and there was seen above that upper room, fire that was formed in the likeness of a burning ball; and a vapour of smoke and a soft wind blowing in the midst of the upper room and around it; and from that ardent flame, there were distributed gifts in the form of *tongues of fire*, both coming down, and *sitting upon* the heads of the Apostles; the Spirit descending upon the Twelve in the shape of *tongues of fire*; but upon the Seventy, and upon the other men and women the Grace of the Spirit was poured out in the likeness of effused light.

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This, *All the house was filled with it where they were sitting*, that is to say, with that glory which He makes the symbol of His indwelling.

This, *They were all filled with the Holy Ghost*, for he did not say *the*
p. ﻉ *Holy Ghost*, except with the addition, that is to say, *with the Holy Ghost*, to make known that it was not the nature of the Spirit, incorporeal and infinite that filled them; but the gift of His grace. The Spirit was manifested in the form of fire for many reasons; first, because it is a quality
Gen. 15. 17 Ex. 3. 2–4 Judges 13. 20 1 Kings 19. 12 Deut. 4. 24 Heb. 12. 29 Is. 33. 14 Ex. 3. 2 of the Lord that He is seen in fire, as with Abraham and Moses and Manoah and Elia; second, because the Lord also is called *fire*, For our God is a consuming fire; and Who shall cause us to dwell with everlasting burnings? third, to shew that the Giver of both Covenants is the same; and just as He gave the first one in fire, thus [He gave] also this second one; and just as there He was seen in a flame in a bush, and the bush was not burnt; thus also here, the fire was a flame upon the hair, and the hair was not consumed; fourth, just as fire on the one hand burns up straw and stubble, and on the other hand liberates gold, the noble thing, and
f. 212 b silver, etc.; thus the Spirit on the one hand burns sinful things, and on the other hand cleanses and purifies the Saints; fifth, just as fire gives heat and light to him who applies them, thus also the Spirit gives on the one hand the warmth of the zeal of Faith, on the other hand the light of knowledge; and attributes to those who partake of it the beauty of action; sixth, just as fire on the one hand is received, but on the other hand neither vanishes nor diminishes, but from one lamp thou kindlest a myriad lamps, the first one not being decreased; so also the Holy Ghost is received in every place and at every hour by every person, and does not decrease; seventh, just as fire causes foods to possess agreeable tastes, which are seasoned by it,
p. ـــ thus the Spirit seasons and sweetens insipid minds and undiscerning senses; eighth, just as fire refines every tool of gold and of silver and of brass, remaining itself in its purity, thus also the Spirit purifies stained souls, while He continues bright in His nature; ninth, because also the gifts of the
Luke 12. 49 Matt. 3. 11 Luke 3. 16 John 7. 38 Spirit are typified by fire; it is said, I am come to cast fire on the earth, and what will I if it be already kindled? and He shall baptize you with the Holy Ghost and with fire; and He who believeth in Me, from his belly shall flow rivers of living water, etc.; tenth, just as a husbandman, when he sees land filled with thorns and briars, leaves fire in it that they may be burnt, thus also our Lord, because He saw that the world was full of the briars of sin, left in it the fire of Grace by means of the Apostles, that it might burn the thorns of sins, and there might be room in their minds to receive the seed of the Divine teaching and the rest of the fruits; for why

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was the Spirit manifested in fire, which we have declared elsewhere? But in the likeness of *tongues*, a part of the body, He caused the Spirit to descend upon them; and not in the likeness of a complete body, f. 213a as upon our Saviour, for a sign of the smallness of the Apostles in comparison to the Lord; because He on the one hand received the whole of John 3. 34 the Spirit, they on the other hand received of His fulness. Again, in the John 1. 16 likeness of *tongues* and not in the likeness of any other members; that just as the *tongue* alone is able to signify the will of the soul, thus also the Spirit is the Signifier of the will of the Father. Again, because with *diverse tongues* they were about to preach to the strange *tongues* in the world; again, to shew that they were treasurers and guardians of the Spirit, and interpreters and organs of God the Word, as the *tongue* is to the mind and the sense. And *some* hand down, that to the Twelve alone the gift was given, that they might speak with all *Tongues*; but to others was given each one a *tongue*, the one which he was destined to preach in p. [illegible] the region to which he was sent by the Spirit; and not only this, but what was more wonderful, while one of the Apostles was speaking with any *tongue*, whatever it might be, if it happened that there were sitting before him possessors of other *tongues*, every one of them understood the word which was being spoken by the Apostles, according to his *tongue*; for the Spirit formed his voice by means of the air in the ears of the hearers according to the speaking of the *tongue* of each. And we ought to know, that the Twelve Apostles received the gifts of the Spirit equally in every thing, and He filled them with all things, whether it were a gift of Baptism and the Grace of adoption, or of speaking with tongues, or of doing signs and wonders; and also they received in one hour the great degrees of Apostleship, and of Priesthood, and of High-priesthood and of Prophecy. But the Seventy received the degree of the Eldership in that hour; and these f. 213b were also called *Bishops*, as of old *Elders* were called *Bishops*. But now they spoke also with new *tongues*, and wrought miracles and signs; although not like the Twelve. Now the *tongues of fire* remained, being visible upon their heads, until the Jews in Jerusalem saw them. But the gift which the women who were there received was not for Priesthood, nor for Apostleship, for these were never given to the company of women; but for prophecy and speaking with new *tongues*; for they received the gift of Baptism both to become also Christian Believers, and to receive Adoption. And these Seventy, besides the degree of Eldership, which they all received equally, save the rest of the gifts whether of speaking with p. [illegible] *tongues*, or that of working miracles, received according to what they were

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worthy of and not equally; and the Twelve were also Prophets; and some of the Seventy were also Prophets, and some of them not; and those that were Prophets [received] not like the Twelve, but by portions, according to the grace of the Spirit that dwelt in them; but it is probable that some of these Seventy were chosen afterwards for Apostleship, for the sake of the use and work of preaching; and of some of them they also made Catholici like Barnaba and Paul. For those also who did not receive the degree of Priesthood in the name of Apostleship, sometimes were called [so] from the work of preaching and instruction, as that name *Apostleship* is a credential that one is sent by God for the calling of the Gentiles; and
f. 214a although they had not the degree of Priesthood, they were called *Apostles* on account of preaching only. But to those who were made disciples by means of the Twelve and others, frequent gifts were richly bestowed by the Spirit, as Paul testifies. And he counts the kinds of gifts saying,
1 Cor. 12. 4 1 Cor. 12. 7, 8 There are diversities of gifts, but it is the same Spirit who perfects them all; and the manifestation of the Spirit is given to every man to profit him; to one is given wisdom, etc. Look in his first epistle to the Corinthians. Now the Twelve Apostles laid hands on James, who was called *the Brother of our Lord*, and made him Bishop of Jerusalem, and he ruled for thirty years. And in the eighth year of Nero the Jews cast him down from the
Hegesippus in Euseb. *H.E.* II. 23 p. 73a pinnacles of the Temple, and smashed his head with a fuller's mallet, and killed him, a Nazirite who had partaken of no wine nor oil nor anything that had life; and no razor had come upon his head; and he wore a linen cloth instead of garments; and his knees were hardened like those of camels from the multitude of penances, etc. And after him arose Simeon the son of his uncle, that is to say, the son of Cleopha brother of Joseph the betrothed of the Virgin.

This, *We do hear them speak in our own tongues the wonderful works of God*; calling *wonderful works* the astonishing dispensations which our Lord wrought for the sake of the salvation of all; how He was born and baptized and worked miracles, and died, and ascended, etc.; and also about the general resurrection and the judgment, and the Kingdom of Heaven, and the life and joy that are there.

The *Parthians* are Persians. The *Elamites* [the people of] Elan and of Dailom; places that are contiguous to one another.

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BOOK II.

This, *Your sons and your daughters shall prophesy*, that is to say, men and women; and this, *I will give signs in the heavens and miracles on the earth*, alludes to the things that were done at the Crucifixion; and to this He adds *blood*, alluding to the Passion, during which these things happened, an earthquake, and rending of rocks, etc.

This, *Fire, and vapour of smoke*; that is to say, *Fire* alludes to the grace of the Spirit. By means of *vapour of smoke* he alludes to the curse and fear of wrath that shall come upon the disobedient. f. 214b

This, *The Sun shall be changed into darkness, and the Moon into blood*, alludes to the events at the Crucifixion, *the Sun* which put on the colour of pitch, and *the Moon* which became of a bloody colour.

This, *Repent, and be baptized every one of you in the Name of the Lord Jesus for the remission of sins*; he does not say this, that they should leave the invocation of the Father and of the Son and of the Spirit, and should name only Jesus the Christ at baptism; but it is like this, They were baptized into Moses in the cloud and in the sea, that is to say, in the cloud and in the sea they were distinguished from the Egyptians, and were liberated from their bondage, that they might continue in the Law of Moses only; thus also about this, *Be baptized every one of you in the Name of the Lord Jesus*, that when they came near to Him as to a Saviour, and the Cause of all good things, they should be named from Him, as from the Cause of good things, as is a custom among men about any doctrine they receive, that they are called after the inventors of that doctrine; like the Marcionites, and Manichæans, etc. And *some* hand down, saying that the Apostles baptized and wrought miracles in the Name of our Lord Jesus the Christ alone; according to what Simeon said, *Repent, and be baptized every one of you*, etc., and according to this, Only they were baptized in the Name of our Lord Jesus the Christ, and In the Name of the Lord Jesus Christ, the Nazarene, rise up! walk! and such like. This Name of course completes on behalf of the Trinity, as He said, My Father who dwelleth in Me. And the Word was made flesh, and the Spirit came down in the likeness of the body of a dove and it abode upon Him. And to shew that they are not separated, He says, I am in My Father, and My Father in Me; and If I by the Spirit of God cast out devils; and Destroy this Temple, and I will raise it up in three days.

1 Cor. 10. 2
Rom. 6. 3
p. 0.
Acts 8. 16
Acts 3. 6
John 14. 10
John 1. 14
v. 32
John 14. 11
f. 215a
Matt. 12. 28
John 2. 19

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This, *Save yourselves from this untoward generation*; the Greek, *from this untoward race.*

This, *In breaking of the Eucharist*, that is to say, in the reception of the Mysteries. *Eucharistian* is explained as the Body of the Christ.

This, *In the house they broke bread*; he names thus the Bread of the Mysteries, and afterwards they took ordinary food.

This, *In singleness of their hearts*, because they completely despised visible things, and longed for future things.

That *door* was called *Beautiful*, either because it was beautiful in its construction, and carved and adorned; or because of the alms and gifts that
p. 4 took place and were given there. *Others* say that there was a certain tree at that time amongst the Gentiles, which those in error worshipped, which shone and glittered much, and in its branches figures were embossed by their nature. Herod, who became a proselyte to Israel, cut down this [tree] and out of it he made this door; so it was called *Beautiful*, because they coloured with bright figures its panels which had been sawn off from [the tree]. [This] was called the Golden Friday; either because it was said, *Silver and gold have I none*, which that lame man asked; it was called *Golden* only from the precious thing, according to the Scriptural custom; or because of the incomparable cure, like *gold* amongst all substances.

This, *He took him by his hand and lifted him up*, because he did not believe before the attempt that he was able to rise and walk by a word only.

This, *He was walking and leaping*, that is to say, from his joy.

BOOK III.

And while the lame man held Simeon and John, praising and thanking them, crowds gathered at this sight, etc

f. 215b This, *That times of refreshing may come to you, and that He may send unto you Jesus the Christ.*

This, That ye may be thought worthy of that *restitution* that will happen, in which there shall be no sorrow nor fear, etc.; and *Jesus the Christ* shall come from Heaven, giving you life incorruptible and an unspeakable renovation. About their being called *Sadducees* from a certain Zadok, and what their dogma was, we have expounded in Luke.

Horae Semiticae, No. V. p. 87 on Matthew

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This, *The stone which the builders rejected*, etc., that is to say, ye who have believed are builders of religion, and ye have received power to gather the Nation to Him, so that like a spoiled stone ye have rejected the Messiah; but He, after He was risen from the dead, was in the place of a *corner-stone*, which in the likeness of two walls gathers to itself from all sides; and by means of Faith in Him He binds and fits those who come to Him from among the Jews and from the Gentiles. John 2. 20 p. ۳۰

BOOK IV.

This, *While they prayed, the place was shaken where they were assembled.* This *shaking* signified the change of those who at that time were in authority amongst the Jews; and that all legal ordinances were abolished, and even the Temple was destroyed, and all their rebellion should be of no advantage, many of them perishing in the wars, and the rest being led into captivity.

This, *They were all filled with the Holy Ghost*, that is to say, they received power to speak openly, and without fear to despise the condemnation of those.

This, *They laid* [*them*] *down at the Apostles' feet*, because they considered that these things were not even worthy to be put into the hands of the Apostles; but they laid them upon the ground, supposing that these things were not even worthy of anything; but below their feet, to signify that they gave the administration of them into their authority.

This, *Thou hast not lied unto men*, etc., that is to say, thou hast not lied unto us, but unto the Holy Ghost, who is God.

This, *Ye intend to bring this man's blood upon us*, that is to say, in establishing your doctrine, ye cause the Nation to rebel against the Romans, so that on account of this they will come and lay waste our city; and the desolation of our land and the murder of the Nation will be supposed to be a retribution for that death which we justly brought upon Jesus. It is like this, The Romans shall come and take away our place and nation; thus also here. This, *Ye intend to bring this man's blood upon us*, that is to say, ye wish to take revenge on us for his death. f. 216a John 11. 48

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BOOK V.

p. ٨٠ About this, *They departed from their presence, rejoicing that they were counted worthy to suffer shame for the Name, the Theophori* hand down that with the scourging they also shaved their heads for a sign of great despite; but they considered whatever contumely was shewn to them for the sake of our Lord as gifts; and whenever their hair grew they shaved it again. And it is handed down that they shaved Peter according to our tonsure, but John his whole head. And while these acted thus in their envy, yet the Holy Ghost by this foretold a mystery, the glorious crown prepared for the
2 Tim. 4. 8 Apostles and the Believers, as the Apostle said, Henceforth there is laid up for me a crown of righteousness, etc. But the Romans shave all their head by the example of John, etc.

This, *The Grecian Disciples murmured against the Hebrews that their widows were neglected*, etc. He says *Greek Disciples*, about the strangers who were made disciples of old to the Law, and afterwards received faith in the Christ from the Apostles. Now these women were neglected, who as poor and old and weak ought to have been cared for in the use of anything that
f. 216b was offered to them, according to the commandment of the Apostles; but the Jews magnified themselves above them as those who were in Religion even before the discipleship of those who were from the Gentiles; and on account of this they thought themselves worthy of more honour than those who had believed among the Gentiles; so that hence they received abundantly; but this usage of theirs awakened a great murmuring amongst those who believed among the Gentiles; because they had like them approached the Christ, they said that they ought not to be despised, but that they were equally entitled to care, as those who were made disciples to the same doctrine.

This, *It is not right that we should leave the word of God, to serve tables*, etc., that is to say, it is not fitting that we should leave our teaching that is
p. ٨٥ our proper work, and occupy ourselves in the distribution of tables, that people may not be neglected, etc.

This, *Choose seven in number*, because if there happen to be a controversy among them, it may be established by the counsels of many, and that being divided by an equal number about a question, under a doubt they might not do that which it was right to hold back; but might choose what was pleasing to the most; because it was not

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possible that in an unequal number there should be a division; that one party might not be many.

This, *They laid hands on them*, that is to say, they separated them by means of blessings and admonitions to be Deacons and to care for the administration of the Widows.

This, *There arose some of the synagogue which is called of the Lubertines, and disputed with Stephen*, etc.; that is to say, that they should establish the things of the Law. Lubartino is the name of a certain philosopher; because after the Return, on account of the attachment of the Jews to the Greeks, they also educated themselves in foreign wisdom; and just as it was a custom of disciples to be called by the name of their Teacher, thus also because these men had been instructed in the doctrine of that philo- f. 217a
sopher, their synagogue was called after his name.

BOOK VI.

When, because of the demonstrations which Stephen brought as to how Abraham was chosen from heathendom, and how also Jacob and Joseph migrated from place to place; he shewed figuratively, that places do not bring us near to God nor remove us from Him, if we are established in the fear of God; and how even your city and all the legal things shall change and perish; and that also before the Law there were righteous men who were much better than those who were in the Law, etc.

This, *There appeared to Moses in the wilderness of Mount Sinai an Angel* p. ﻉ
of the Lord, in a fire which burned in a bush; and again, it is said, that the *Lord spake to him with a voice*, not speaking in contradiction to himself, but he says *an Angel appeared in a flame that burned*, because in all these providences of God towards men, the Angels serve in every way; now the voice which Moses heard, he called the voice of God, because it was from the Person of God to whom it was right that he should be led by means of the things that were spoken. Now the Angel filled the office of a Servant.

This, *Have ye offered sacrifices to Me forty years in the wilderness, O ye* Amos 5. 25
children of Israel? Not that they did not offer at all, but He says they did not offer sacrifices to Me with a healthy mind, as they ought to know Me, that I am God of all, and I am Eternal; but thinking Me as one of the idols; as they also changed Me into a calf and worshipped it; and because

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they brought their offerings with this idea, I do not count them Mine. Again; they did not *bring Him sacrifices and offerings*, and afterwards He delivered them from Egypt; nor even again because of their sacrifices did He multiply good things to them in the wilderness; for also in truth
f. 217b excepting the anointing of Aaron and his sons and the dedication of the Tabernacle, it is not evident that sacrifices were offered in the wilderness. Again, not even did the people offer; save the chiefs alone, (it is written in
Amos 5. 26 Amos,) while the Tabernacle stood. But here He says to those from all the people, *But ye took up the Tabernacle of Milcom and Saturn your image*, that is to say, instead of My Tabernacle ye were gathering at the Tabernacle of Milcom the idol of the children of Ammon, which journeyed and dwelt with you; and instead of the Pillar which gave you light by
p. حد night, *ye gave your worship to the star Refan*: instead of Saturn your image, the Hebrew and Greek say, *the star of your god Refan*. This name of *Refan* is Egyptian: but *Refan* and Kewan and Kronos (and the star Venus[1]) are the same. What *some* say, of Uzza is said not to be true, because Uzza and Nanæa and the Queen of Heaven and Aphrodite and Balthi and Astarte and the Morning Star are the same.

Now Stephen, after having shewn by means of all these things about the disobedience of the Nation, both to God and to Moses, and how they worshipped idols, etc. and that therefore it was no wonder if also now they had risen up against the Messiah and crucified Him; did well also, to turn his discourse towards them, saying, *Ye stiffnecked and uncircumcised in your heart and in your ears.*

BOOK VII.

This, *He saw in a vision Jesus standing on the right hand of God*, for his encouragement. The Divine Scriptures in every place assume standing to
Ps. 44. 26 Pesh. be for the sake of help; like Arise, help us and save us for Thy mercies'
Ps. 7. 6 sake; and Arise, Lord, in Thine Anger; and Behold, the Lord standing upon
Amos 7. 7 LXX Pesh. a wall of adamant; and where it says that He sat upon, it signifies greatness and honour and Kingship; for here it says that He was *standing*, like one who is ready to help him.

f. 218a This, that praying he said, *Lord, count not this sin to them*, for because he was convinced that he was about to be amongst great good things, he properly asked that those who were the cause of his being so happy should not be hurt in anything; also in this Stephen was like his Lord.

[1] The words in brackets are so in all four MSS., but they ought evidently to come after "the Morning Star."

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This, *He fell asleep*, that is to say, his death was the sleep of one who dies in sure hope about the things to come.

And then *all the sons of the Church were scattered except the Apostles only*, who remained in Jerusalem by the dispensation of the Spirit, for the sake of the teaching of religion. p. כא

This, *Philip went down to the city of the Samaritans*; not he of the Twelve, but he of the Seven; because he who was with the Apostles in Jerusalem, was called an *Apostle*, but this one an *Evangelist*, he whose four virgin daughters were thought worthy of the gift of prophecy.

Now the faith that Simon held, was not that which is in the soul, but that which is shewn in an outward form. This, *He attached himself to Philip*, investigating how ever he was doing such things, which were very different from his own, as he was shewing what he did by hallucination, if he raised a dead man, or if he cleansed a leper, etc., as Jannes and Jambres did against Moses.

This, *They were baptized in the Name of Jesus the Christ, both men and women.* And *some* say that they were baptized in the Name of the Trinity; because immediately after the descent of the Spirit, this mystery was revealed; and *others* say that they were baptized only in the Name of Jesus the Christ, as this was enough for them, instead of the Trinity which dwells in Him, [as] we have expounded above. See page 11

This, *The Spirit was not in those who had been baptized by Philip*, because he was not able to give them the Spirit, as he was still a Deacon at that time; for he had authority to baptize for a full confession of faith in the Christ, as was done by the Disciples before the Passion, who baptized in the Name of the Christ, those that were baptized not having received the Spirit. f. 218b

But *when Simon saw that those others got the grace of the Spirit*, by means of the tongues which they received and by means of the wonders which they did, yet he was not profited in any way, he imagined a wicked idea, saying that those, because they had given money, on that account had received the Spirit; but he had not received [it] because he had given no money; because moreover, he had given everything for money from his own [proceedings], he acquired also a like supposition about the Apostles; so therefore *he offered them* money, etc.; although with those who had received ordination from Peter and John, they had also laid hands on Simon, but he had not received the grace of the Spirit. p. כב

This, *A Prefect of Candace Queen of the Ethiopians*; *Jacob and others* say, that a woman never ruled over Ethiopia, but that it is only in name.

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BOOK VIII.

And it is evident that even this Ethiopian eunuch received the Holy Ghost from Philip, by Whom also he rejoiced with joy; and it is no wonder that the Spirit was not given to those in Samaria by means of Philip; because the Apostles were about to come down and to complete grace there; that there might be no room for confusion, because they were doing everything out of order; but as there was no other to give to that eunuch, he received the Spirit from [Philip], because an urgent necessity had happened; for behold it is said also that he became the Teacher of religion to all the nation of the Ethiopians; and with the Spirit, as is handed down, he partook also of the gift of the Mysteries; not as if sanctity were with Philip, but in the
f. 219a very place that he baptized him, that eunuch asked for bread and wine, like a person of quality, and all the necessities and provisions that were required for him he carried with him on the road; and he prayed in the form that
p. מה was then customary; and afterwards when he had offered confession, and [Philip] had completed the blessing, and given him the Mysteries, *Philip was suddenly caught away by the Spirit*, the eunuch not perceiving it; that by this also he should have a heightened idea about him who had made him a disciple; for many things at that time happened newly, according to the use of the things, like as was done with those of Cornelius's household, who before being baptized received the Spirit, and perhaps he also received another ordination from the Apostles. Philip, after the things that were done in Samaria, as from himself was able to give the Spirit to the baptized.

After these things he [Luke] removes to Paul's affairs, for this was his choice, first, because of his worth, and this is evident from this, that having taken on himself to be zealous for the Law, he persecuted those who confessed the Christ, as people who were living in error; second, that through him there might be encouragement to penitents, as he
1 Tim. 1. 16 also testifies, saying, That in me Jesus Christ might shew all His long-suffering, etc.; third, because he was sent to the Gentiles; it did not appear to our Lord, that He should send by those who went about with Him, but by him who was hot with zeal for the Law, that those who believed might be the more confirmed, when they considered that he had never chosen this for himself, or rather that he had been drawn to this by force.

This, *Suddenly there shined about him a light from Heaven*, not that the heavens were rent, and from thence *a light shone upon him*; or else it would

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have been known also to all who were in the world; but some sensation like this happened to Saul, as that the heavens were opened, and from above f. 219b Jesus was manifested to him, and in the abundance of His light he did not perceive the rays of the sun; and immediately when our Lord was revealed to him, his eyes were hurt, *and he fell to the earth*, and at once there was p. ٥٢ also *a voice* beside him, *Saul, Saul, why persecutest thou Me?* and it did well to call from heaven him who thought he was persecuting Him as a dead man; it was very awful both that he should see the heavens opened, and from above our Lord being revealed, shining in all that light, and that he should hear a voice, a duplication of the calling of his name, revealing the kindness of Him who had chosen him, like Adam, Adam, etc.; again, Gen. 3. 9 the reduplication of the voice, awakening in him the sensation of his sin, and as it were restraining beforehand the iniquity of his persecution, making known that he was venturing against things that were impossible.

This, *It is hard for thee to kick against the pricks*; that is to say, it is hard for thee, and thou art hurting thyself when thou kickest against the pricks, stings, or like those of scorpions, or what is called a *caltrop*, which is like the thorns that they make of iron, and scatter at the gates of the cities, that foes may be prevented from entering.

This, *I am Jesus the Nazarene, whom thou persecutest*; not God the Word, and not the Only-begotten, and not the Son of God, but the Man[hood] that was taken for the sake of the salvation of all. *I*, He says, *whom thou persecutest* as a dead man, who have risen from the dead, and ascended to Heaven, and who am in this glory, and great light.

And it is asked, Why in one place does Luke relate, that the people who were with Paul, stood being astonished, because they only *heard a voice, but saw no man*; but in another place he says from the person of Paul, The men that were with me saw the light, but the voice they heard not? Acts 22. 9 and we say that *the Interpreter* says, that they heard a voice and did not f. 220a hear, and they saw a light, and did not see. Now they heard the voice p. ٥٣ that spoke with Paul, so as to be witnesses to that glorious revelation; because of this it is true what he [Luke] said, that they heard a voice only, but what was spoken to Paul was not in an evident fashion; and for this reason it is written that Paul said, Now the voice they did not hear of Him Acts 22. 9 that spoke with me, that is to say, they did not know like me what was said to me; and they saw also a light, that they might be witnesses that a revelation had happened to Paul: and on this account he said, The men that were with me saw a light, but the Christ they did not see like Paul; and the proof is that they were not blinded like him; because of this

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Luke writes *But they saw no man.* Now the blessed *Nestorius* expounds thus, *They heard a voice only*, is that *they only heard the voice* of Paul, who spoke with our Lord, but they did not hear the voice of our Lord who
Acts 22. 9 spoke with Paul; and for this reason Paul said, But they heard not the voice of Him who spoke with me; and they saw indeed a light, but it was not our Lord.

BOOK IX.

This, *Simeon tarried in the city of Joppa days not a few*; this happened providentially, that is to say, for the sake of the instruction of Cornelius's household; because if he had been at Jerusalem at that time, and the messengers of Cornelius had come to him, although he might have wished to go with them, there would have been a great vexation there and tumult, because Jerusalem was full at that time with those of the circumcision who
f. 220b believed, those that were so much alienated from the Gentiles, that from this
p. ٣٥ also they brought Simeon into troubles on account of his going there; and for this reason by the grace of the Spirit he remained at Joppa; for the
Matt.28.19 cause of the revelation that came to Peter was this; for because Simeon had forgotten that voice, Go and make disciples of all nations in the name of the Father and the Son and the Holy Ghost, etc., he was well reminded by means of this revelation, not only of the former things, but also that the Gentiles were clean, and that God was not of the Jews only, but also of the Gentiles.

Wherefore *he became hungry*, that he might perceive his weakness; and we ought to know, that though his suffering of hunger was natural, yet nevertheless it was a gracious providence, that there might be room for the revelation, and that he might understand by its means that not even to God, who hungered for the salvation of men, was there anything polluted of the things that were offered for His worship.

This, *There fell on him an ecstasy*; calling *an ecstasy* that a man should be outside customary thought while awake, that his thoughts should crowd upon him, and that he should be rapt away in his mind; and that he should
Gen. 15. 12 gaze into far away things as into near ones; and it is like An ecstasy fell
Gen. 2. 21 upon Abram, and A sleep fell upon Adam.

The heavens were opened, not in fact, but in revelation, and it is like
Acts 7. 56 this, that Stephen saw the heavens opened.

The *binding of the vessel at the four corners*, taught about caution, or

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the indication of the four quarters of the world which are held and established by the mandate of the power of God, who created all.

By means of a new *sheet*, he alludes to the purity of created things. Now this, It was *let down from heaven*, is about its excellency, that the beasts of all kinds were not thrown down like rejected things; that is to say, the sign of the orders of men, the unclean with the clean, to shew that all things that are created by God are clean; and even if the p. حلا
name of uncleanness were attributed to any single thing, yet it was as for f. 221 a
the education of religion; but from these things [God] gave an example that one should not abhor the Gentiles, because human nature is one.

Now this, *Rise, slay, and eat*, is for an example, as Simeon did not wish to go out to the Gentiles; for it is evident, that He did not simply say to him, *Rise, slay and eat*, but was shewing him what was unclean by the Law; about this He taught him by means of the voice, *What God hath cleansed, make not thou unclean*; and also he thought, that of clean things it was commanded him, *Slay and eat.*

Now this, The voice came unto him *three times*, for a reminder of, Go Matt.28.19
out, teach and baptize all nations in the Name of the Father and the Son and the Holy Ghost.

This, *The vessel was taken up to Heaven*, was first, about the sublimity of the Creation; second, that those who in baptism are found worthy of adoption shall mount up to Heaven and rise to be with our Lord, if their lives are pure. But this revelation came to pass in the neighbourhood, by means of the things that were administered to the household of Cornelius, and afterwards to all the Gentiles.

BOOK X.

This, *God is no respecter of persons, but in all nations he that feareth Him*, etc.; that is to say, He doth not honour persons, nor is He ashamed of any race; nor does He care only for the kinship of the house of Abraham, but He seeketh good will, etc. And *while Simeon was yet speaking with them*, because he was doubting in his mind if it was right to give them also baptism, the grace of the Spirit came before his thought; for at once when he said that all *who believe in His Name shall receive remission of sins*, the p. ل
grace of *the Spirit came down upon them all, so that they should speak with* f. 221 b
tongues, like those who had received [it] at Pentecost. Then Peter, because

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he reverenced what had been done, and also with regard to those believers of the circumcision who had come with him, if they wished to find fault, that they should have received apology enough, says, *Can any man forbid water, that these should not be baptized, who, behold! have received the Holy Ghost*, etc., that is to say, Is it not time that we should think about water in regard to these, who *have already received the Holy Ghost as well as we*? but lest we should establish that grace comes by *water* and not by *the Spirit*, when participation in good things is attached to *the Spirit*, water was taken in some order as a sign. It is folly when the treasure of good things had been given them, that we should use investigations about the sign, when it is impossible to hinder anything of the gift of God; although [the sign] may not be given; as not even the thief was prevented from departing to Paradise, he who was not baptized with water.

BOOK XI.

This, *Henceforth the Disciples were called Christians first in Antioch*; that is to say, people of the Messiah, because a great many people of the Gentiles in Antioch believed in the Christ, not caring for the ordinances of the Law, there necessarily they first began to be *called Christians*, as those who henceforward did not need the addition of the Law, but by means of the teaching and faith of the Christ were about to become perfect.

This, *They determined that they should be sent for the service of the believers that were in Judæa*, that is to say, those from among the Gentiles who believed in Antioch, because they saw that there was a great famine in Judæa, collected money, and sent it to the chiefs of the believers in
f. 222a Judæa, in order to provide for the needy *by the hand of Saul and Barnaba.*
p. ◁ This, *They passed the first and the second ward*, that is to say, bands of soldiers who kept the road of the prison watchfully.

This, *They came unto the iron gate*, that is to say, the gate of the city; because the prison is outside the city.

This, *He came to the house of Mary the mother of John, who was surnamed Mark. Some* hand down that this was his house, and Mary his wife; because after discipleship the Apostles were completely prevented from marriage, and from the care of thinking about worldly things, like the Prophets of old, who after they were thought worthy of a Divine revelation, were estranged from their wives and their affairs; so therefore it is handed

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down that Mary was his [Peter's] wife and Mark his son, and Roda his daughter.

Now *Herod the king*, who was called *Agrippa*, he to whom was given the authority of the four tetrarchs, after he had made *peace* with *the inhabitants of Tyre and Sidon*, came to Cæsarea, and made a feast of spectacles there in honour of Claudius Cæsar; and on the second day of the theatre, *he was arrayed in a magnificent robe*, woven throughout with silver, and he came to the theatre at the beginning of the day, and when the first rays of the sun fell upon that silver, it glittered greatly, and much astonished the beholders; but he, full of perturbations, spoke with those Tyrians and with the people; but the adulators immediately called out words which were not for his good, saying, Although up till now we have feared thee as man, henceforth we acknowledge that thou art above mortal and corruptible nature. Now this pleased him, so he did not reprove them; then he looked and saw an Angel above his head, and he knew the reason of it; and giddiness fell on his eyes, and anguish into his heart, and he cried out and said, I who have been called by you immortal, behold, I am led to die miserably. *And immediately the Angel smote him, and he was eaten of worms*, and with inflammation and consumption of his body; and after five days he died in tortures, on account of his iniquities to the Apostles. Now he had reigned for seven years, four in the reign of Gaius, and three in that of Claudius.

Josephus, *Ant.* xix. 8. 2

f. 222b p. لحـ

Josephus, *Ant. ut supra*

This, *The Holy Ghost said unto them, Separate me Saul and Barnaba*, etc. He commanded them either by a secret revelation, or by means of those who were worthy of this.

This, *For the work whereunto I have called them*, that is to say, to be ministers of the salvation of the Gentiles. For that is not against this, He [Paul] was called from Heaven; for there he was really called; but if as *some* say, that with his calling he was ordained to the rank of Apostleship, how did Hanania baptize him? and how before he was a Christian, was he a priest? but it is evident, that he received the rank of his priesthood from his separation according to the command of the Spirit, as also he said, They gave unto me and Barnaba the right hands of fellowship.

Gal. 2. 9

This, *They laid hands on them, and sent them away*; *they laid hands* was necessarily told because the new ordination and separation took place at this time by which they were made superior to those in the Church, according to the command of the Spirit by which they were ordained Apostles of the Gentiles. Now Barnaba, as is handed down, was one of the Seventy, and having received the degree of Apostleship along with

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Paul, was an elder in his rank, and Paul also was an elder, when he received this ordination to the Apostleship. Nevertheless this is not plain from Scripture, but when he received baptism from Hanania an elder, only
f. 223a Christianity and faith in the Christ were given to him by that ordination,
p. ﻉ as we have said, not the rank of priesthood; also his name was changed, and instead of Saul he was called Paul, that is to say, the Obedient, like one who after all that audacity which he shewed against the Christ and His doctrine, had now become obedient to faith in Him, and [ready] to suffer for the sake of preaching Him.

Now *Babhai* the Persian, that is to say, the Bishop of Reardoushir, as he said, I received it from Greek teachers, that *rest* is explained, that [whereas] he was before like a troubled and angry sea in its wrath, about the murder of the Disciples of our Lord, now he was stilled by the grace of our Lord, and there was a great calm in his soul.

BOOK XII.

The name of *Barnaba* was also *Joseph*, and he was called by the Apostles *Barnaba*, alluding to the kindness of his disposition, in whose conversation there was consolation and rest of soul to all who saw him.

An ἀνθύπατος is a judge. *The hand of the Lord is upon thee*, that is to say, the Divine punishment reaches thee, by which *thou shalt be blind, not seeing*; but he added, *for a season*, as if in repenting, he would receive his sight. It is likely then that from his own things, Paul limited his punishment; because he also for a short time had been blind, but now he had received sight.

BOOK XIII.

This, *They called Barnaba Lord of the Gods, and Paul Hermes.* He calls Zeus the son of Kronos *Lord of the Gods*; now a divination came out to this Kronos, their God, A son of thine shall push thee from thy kingdom and thy Godhead; so therefore every son he had he swallowed, like Pluto and Poseidon and others; and when he got this son
f. 223b Zeus, and his mother Rhea saw that he was beautiful, she had compassion

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on the boy and hid him, and gave him to the Corybantes, that is to say, to the singers and timbrel players, etc., and the Curetes, who strike upon their p. נל
shields, lest when the boy should cry, his father should hear his voice and swallow him; and instead of the boy, his mother gave to Kronos a stone rolled up in swaddling clothes; and when he had swallowed that stone, he brought up all the former sons that he had swallowed. But Zeus, when he grew up, bound his father and cut off his testicles, and pushed him from Heaven, and threw him into the darkness of Tartarus. But from the severed testicles of Kronos there fell a drop of seed into the sea, and from it sprang Aphrodite the mistress of incantations and fornication. Many fables of her are from that time. But Zeus afterwards went up to Heaven, and took the kingship above all the Gods; and sometimes he came down, and transforming himself into all shapes, he outraged both women and men, and (did) the rest of his lasciviousnesses. They called him *Lord of the Gods*, but they called *Hermes* one of the Gods who was more rational and skilful and intelligent than all the Gods; and they called him *Hermes Trismegistus*, that is to say, who knows three things, what is past and what are present, and what will happen; and because of this *they called Paul Hermes.* cf. Aristides, *Apology*, ch. ix.

The ὄχλοι, are the turbulent crowd.

This, *There went down to Antioch men from Judæa*, that is to say, those who believed in the Christ, and also observed circumcision and the Law of Moses, and taught those who believed from the Gentiles, to keep all the legal things with faith in the Christ. But Paul and Barnaba shewed that faith in the Christ and the observance of His commandments are sufficient for the salvation of men. And for the solution of this strife, the two parties f. 224a
went to the Apostles and Elders at Jerusalem.

BOOK XIV.

This, *Which neither we nor our fathers were able to bear*, because we p. נמ
were continually subdued under the weight and curse and the multitude of sins, from the treading upon bones, and from the approach to one of the things that they forbid in the Law, etc.

Fornication; not about the thing itself does he speak here, but of what they did according to the custom for the appeasing of Demons, that it was not allowable for women to belong to men, unless they had first been prostituted to the priests in the idol temple.

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This, *Moses* [*hath*] *in every city*, etc., that is to say, just as *Moses hath preachers in all cities*, who teach the Law, thus also we strive to preach our Lord the Christ, and the grace which dawned from Him; which He hath put equally before all men, and renewed them in spiritual things.

This, *Barnaba wished to take John whose surname was Mark; but Paul did not wish*, for when this John had gone with them first from Jerusalem on the condition that he also should work with them in preaching to the Gentiles, yet he repented at the last, and *separated from them*, and turned back to Jerusalem; because he did not wish that faith in the Christ should be delivered to the Gentiles, without the observances of the Law; and when he saw that letters were written from the Apostles that they should receive the Faith without the observances of the Law, he sought again to take part with them in this work. Now Barnaba, because he was a kindly man, as may be known from his appellation, forgave John for all these things, of course; but Paul, because he longed and meditated for the accuracy of the teaching, thought that he was not fit for this work, on account of the levity
p. ٥٦ of his mind; this also being from Grace, in order that by means of their
f. 224 b separation they should consummate a double work.

Now Paul *circumcised Timothy*, although he was an Aramæan, that is to say, a heathen, for this reason; for because he considered that if he who was with him should offer faith to those among the heathen without circumcision, nor the legal worship, his teaching would not be confirmed nor believed in, as one who was uncircumcised and a stranger to the Law; and it would be supposed that on account of this he was teaching that the Law was not to be kept, because he was a heathen; and for this reason he [Paul] threw circumcision upon him, to make him certain in his doctrine; for thenceforward it was not supposed that not keeping the Law was contrary to the Law, that he should circumcise those of the Gentiles whom he was drawing to the Faith, whomsoever he received.

BOOK XV.

Now *Paul was angry* with that Pythoness who *cried, These men are the servants of the most high God*, that the Apostles might not be supposed to need witness from thence; in that hour *Paul was angry* and rebuked that demon, and he *came out from her*; again, that not by a little honey with which they anointed the rim of the cup, should they sow their poison amongst the simple; as our Lord also rebuked them, and that he should completely close the ears of some of them, etc.

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The magistrates, that is to say, fighters and warriors, *magistrates, Equites*, so to speak. They said, *We are Romans*, as in citizenship, because they were from a city which was under the authority of the Romans. Paul sometimes called himself a Jew, and sometimes a Roman; because his family was from the Jews, and was Law observing; but a Roman because of his birth and education at Tarsus, a city of the Romans; and because of civil things, as he had been an obeyer and a subject of the Romans; and it was a colony. They say that at the time p. ٨٥
when Cæsar went to war, and came to a place where there was no water, he was also seized with cruel thirst, he, and the men of his band, but this f. 225 a
colonist was found carrying a skin of water to sell. And Cæsar drank and said to him, Ask of me what I shall do with thee. He then asked that in all the metropolitan cities in the world of the Romans they should make an effigy to him carrying a skin of water to sell.

BOOK XVI.

This, *The Jews of Berœa were more noble than the Jews of Thessalonica*, that is to say, they were more gentle, and reverent towards the Truth, and they received the doctrine with goodwill.

This, *What will this word-pecker* [*say*]*?* for because they thought his doctrine weak and contemptible, they called him a *word-pecker*, by the name of a bird which is called by some a *chatterer*, and by others a *pecker of words*, which is very small and despicable, which is useless for food or for delight, and its provender is either human filth, or stakes of the wood of trees. But others said that *he was a teacher of strange gods*, etc.

This, *They brought him to the tribunal which is called* Ἄρειος Πάγος. Now that tribunal was called Ἄρειος Πάγος, because the heathen say that there Ares suffered punishment. Πάγος was a high place; for that tribunal was in the Roman world as in a high place; so those who were chiefs of villages and districts were also called *Areopagites*. They tell of how Ares sinned, and there underwent judgment; how Ares was acquitted of the desire for Agraulos, daughter of Cecrops, in order that from the ardour of his lasciviousness he might lead her by force before she came to marriage, she not desiring him, nor even her relatives having thought of this; but he p. ٨٦
seized her tyrannically and made her captive to marriage with him; and f. 225 b
he begat from her Alcmena (Alkippa), who was taken by Aliruthius (Halirrhotios) son of Poseidon; but Ares was indignant at the shame of his daughter, and killed Aliruthius, forgetting about himself, that he had

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taken by force the daughter of Cecrops, neither she nor her parents wishing [it]. But he did not kill Aliruthius by force, but by the will of the girl and the consent of her son; therefore Poseidon went to law with him in this place on account of his son. And when Ares was found guilty as a murderer, he on the one hand was sentenced; on the other hand he left this name to the place as if for the disclosure and infamy of his shame; and for that tribunal they did not appoint any, save those who were superior to them all in wisdom and manners, one of themselves, but especially the chiefs among them.

This Dionysius, after he became a disciple and clave unto Paul, was the first Bishop in Athens.

About this *altar, on which was written, To the hidden God, Mar Ephraim* and others say, that want of rain and earthquakes sometimes happened at Athens; and when they took counsel to make prayers collectively every day, they changed the altars of all their gods; and when altars were at an end and there were no helps, they overturned them and threw them down; and again they congregated and took counsel, saying, If there are no others, who is this one who does not cease to trouble us? and they carved and set up altars *to the hidden God,* whoever He was; and when the mercies of Grace revealed about the anguish of their minds,
p. ۱۸ He sent them help. But *the Interpreter* says that the Athenians were once upon a time at war with their enemies, and the Athenians retreated from them in defeat; then a certain Demon appeared and said unto them, I have never been honoured by you as I ought; and because I am angry with you, therefore you have had a defeat from your enemies. Then the
f. 226a Athenians were afraid, and raised to him the well-known altar; and because they dreaded lest this very thing should happen to them, having secretly neglected [one] who was unknown to them, they erected for themselves one altar more, and wrote upon it, *Of the Unknown and Hidden God*; and when they wished to say this, that though there is a God in whom we do not believe, we raise this altar to His honour, that He may be reconciled to us, although He is not honoured as known; therefore Paul did well to take a reason from this, and said before them, *This hidden God to whom ye have raised an altar without knowing Him, I have come to declare unto you.* There is no God whom ye know not, except the true God, who hath *appointed the times* by His command, and hath put *bounds,* etc.

This, *He hath determined the times,* that is to say, the variations of summer and winter, spring and autumn.

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This, *In Him we live and move and have our being*; and this, *As certain of your own sages have said, We are His offspring.* Paul takes both of these from certain heathen poets. Now about this, *In Him we live*, etc.; because the Cretans said as truth about Zeus, that he was a lord; he was lacerated by a wild boar and buried; and behold! his grave is known amongst us; so therefore Minos, son of Zeus, made a laudatory speech on behalf of his father; and he said in it, The Cretans carve a Tomb for thee, O holy and high! liars! evil beasts, and slow bellies; for thou art not dead for ever; thou art alive and risen; for *in thee we live and are moved, and have our being*, so therefore the Blessed Paul took this sentence from Minos; for he took again, *We are the offspring of God*, from Aratus a poet, who wrote about God, and about the seven [planets] and the twelve [signs]; saying, From God we begin, from the Lord of heaven, that is, Zeus; for all markets, and seas, and havens are filled with His name; and also in every place, all we men are in want of Him, because *we are His offspring*; and He out of His goodness giveth good signs to us and to all men. He moves us to come forward to work; and He ordains all that is visible and invisible; and because of this we all worship Him and say, Hail to Thee, our Father, wonderful and great! Plato also and others say that souls are of the nature of God.

Epimenides, *Minos* p. כסר

Titus 1. 12

Aratus, *Phaenomena,* **line 5** f. 226b

Cleanthes, *Hymn to Zeus,* 5

Now *tentmakers* are not saddlemakers, as some say, but makers of girdles and loin-belts and bridles, etc.

This, *Paul was pressed in speech,* because he had no helper; as Silas and Timotheus came from Macedonia according to his command, he shewed henceforth great solicitude about teaching.

BOOK XVII.

Now it is probable that the Ephesians received the Faith and were baptized before the Blessed John came, from one of the Preachers whose name is unknown; and afterwards when Paul, hearing that the Ephesians also had received the Faith, wrote an Epistle to them, because they had not yet seen him, according to what he wrote in his Epistle, he said, Behold, since I have heard about your faith in our Lord; and after the Epistle he went to them; and when he saw the believers, he saw also those who had been baptized with the baptism of John; and then he baptized them, and gave them the grace of the Spirit.

p. כסא

Eph. 1. 15

This, *They were twelve*; not that there were no other believers there; but *twelve* were found there, who had only been baptized with the baptism

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of John, or had received it from one of John's Disciples, who had come there after John's death; and it is probable that these men were from the Gentiles, and not from the Jews; but Paul, after he had fully edified the
f. 227a believers by doctrine, left Timotheus there, as he wrote in his letter, As
1 Tim. 1. 3 I besought thee to abide at Ephesus, when I was going into Macedonia. But *the Interpreter* says that after a long time, at length John went to Ephesus, and examined, and established evangelically, but when the Apostle wrote the letter to the *Ephesians*, John had not yet gone there; nevertheless he says contrary to what some say, that the Ephesians had received the preaching from John previously; as in John's own History is
Rev. 2. 1 evident. Perhaps John had gone first, and was there for a little while, and taught them the Faith, and promptly went away, according as at that time the Apostles went about from place to place, and did not tarry long in one place; and we must know this also, that if John were there, Paul would not have appointed Timotheus for the government of those people.

p. ـــ This, *He talked daily in the school of a man whose name was Tyrannus.* It is probable that this man was a well-known teacher; and since he believed in the Christ, he gave that place to Paul to teach. *A School*, according to some, is a gymnasium; but in truth a house of illumination. Now *scholia* in Syriac are expositions.

BOOK XVIII.

And it is asked, From whence was it supposed, that *the image* of Artemis *came down from Heaven?* The chief of the city said falsely to the crowds, *Who does not know* or contend *that her image did not come down from Heaven?* And we say that this Artemis was the mistress of Ephesus, and a virgin, and beautiful to see; and a Philosopher said to her, a clever man, If thou give me thyself, I will make thee to be praised and worshipped, even after thy death, by all Asia. And when she consented to his will, that
f. 227b Philosopher made a statue in the form of a woman beautiful to see, of light wood, and encrusted it with iron; and built an arch, and covered it from above with magnetic stone. And when he put that statue of iron in the middle of the arch, he drew up that image from the magnetic [stone], and hung it, and placed it in the air between the earth and the ceiling of the arch. And the Philosopher put legends of praise about Artemis, and about how she was a Goddess and went up to Heaven, and sent her image from thence, etc.

This, *Upon the first day of the week, when they were assembled to break*

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the Eucharist; he does not say *the first day of the week of Unleavened Bread*, but any *first day of the week*, after the Passover, Paul spoke with the Believers who were assembled there, and *continued long in his speech until midnight*; for he does not call *midnight* the *night* that was after *the first day of the week*, as he did not speak all the day of the first day of the week until midnight; but because at that time this was done p. 47 by the Believers, on every first day of the week, which we do now also in the night of the Resurrection, beginning in the evening in the congregations; but dismissing the congregations towards the time of the cock-crowing, because at that time our Lord rose. With this custom the night after the Sabbath began, which is counted appropriately from the first day of the week; it began in the congregation of the Church from the evening. But in the upper room in which they were assembled, he says there were many lamps, as because they did not yet possess a house of prayer, they formed the congregations of the Church in the houses of Believers. Therefore they were assembled in the upper room which was used for this, in which there was *a third loft*, from which that *young man fell*; and after [Paul] had raised the young man to life, *he came up and* finished the Mysteries as was right, and then broke bread and was fed.

BOOK XIX.

This, *He that giveth is more blessed than he that receiveth*, is, When thou makest a feast, call the poor, etc., and thou art blessed; as they cannot recompense thee, thy recompense shall be at the resurrection of the just; or Give to him that asketh thee, etc. Luke 14. 12 f. 228 a Matt. 5. 42

BOOK XX.

This, *When the seventh day was come*, that is to say, the last of the days that were commanded in the Law for purification.

This, *The Chiliarch*, that is to say, the commander of a thousand, *ordered that they should bind him with two chains*; first, because he wished to do the will of the people; and second, because he hoped, that perhaps he should thus silence them from their tumult.

He calls *the Castle* the place in which the Romans were accustomed to administer their judgments; and because the ascent going up to it was p. 48

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by *stairs*, the soldiers carried him from the pressure of the crowd. He [Paul] calls himself a Roman also here, as in citizenship, and as from a place; for Tarsus was a city of the Romans.

This, *The Chiliarch said, For much money I obtained the Roman citizenship*; which is to say that he was a Barbarian; and afterwards by a large bribe and with great trouble he was received into the Roman citizenship, because this was for great glory at that time, that a man should be called by the citizenship of Rome. Acts 9. 7

About this, how Luke said above, The men that were with him heard only a voice, nevertheless no one saw a vision; but here he says that *they heard no voice, nevertheless they saw a vision*, we explained at length above. See pp. 19, 20

BOOK XXI.

He called Hanania a *whited wall*, that is to say, thou art like a weak and whitened wall, which deceives many by its appearance; for thou also, possessing a corrupted soul, art invested with the form of a judge by the commandment of the Law; for thou also usest thy authority unrighteously; acting *contrary to the Law*, as *thou commandest me to be smitten* without just cause. f. 228b

This, *I wist not, brethren, that he was the priest*, either because in truth he did not know him, seeing that it was a long time that he had separated himself from all legal things, so that he did not even know the things that had happened there; or, he said in derision *I wist not*; or else I would have abstained from scorning, even if it were just for me to scorn; because I would have recollected that it is written, saying, *Thou shalt not curse the ruler of thy people.* p. ܡܫ

Conspiracy; that is to say, counsel which they took about him; but the Chiliarch sent him to Felix, who was then the ruler in Judæa.

BOOK XXII.

An *Orator*, is he who compresses many things into few. Now Paul, whenever he began to make his apology about what he was accused of, calls him a "righteous*" judge, having healed his mind with his words, that he might be found pleasant to him. *Philoxenian and many Greek MSS.

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BOOK XXIII.

Some [say] that this *Agrippa* was the son of Herod Agrippa, he who was eaten of worms, and died, and he had received the kingdom of the Jews from the Romans.

Now Bernice was the sister of this Agrippa, as *Josephus* testifies, who came down to Jerusalem with her Brother; and because a vow had been vowed to her, that she should shave her head in Jerusalem. Josephus, *Jewish War*, xv. 2

This, He was about *to announce light to the Nation and to the Gentiles*; he means light about the Resurrection; because a dead man has no share in light, but he who is alive enjoys it.

BOOK XXIV.

This, *Many books have made thee mad;* for because he saw him [Paul], that he spoke powerfully, with much boldness and with an adroit tongue, he supposed that he had become wise through the education of books; because he did not understand, that by the grace of the Spirit he was mighty in his speech. Now Agrippa, perceiving that from his agreeing with the Prophets, [Paul] wished to draw him also to agree to faith in the Christ, says, *By a little thou persuadest me to become a Christian!* that is to say, Dost thou hope with little trouble and with short words alone to persuade me to become a Christian? f. 229a

This, *Except the bonds*, that is to say, not that bonds for the sake of the Christ were more grievous to Paul than anything else, but that because he had not received [the bonds] on their account.

This, *He must be sent to Cæsar* to Italy. Italus built this city at first, and called it by his name, *Italia*; but after a long time, King Romulus came, and built it anew and enlarged it, and called it by his name, *Romana*, which is *Rome*. p. ס״ה

An Alexandrian ship, on which was the sign of the Twins. In margin, The Greeks pronounce *Alexandria* with a hard *Kaf*, because it is written with the letter ξῖ; thus also Ἀλέξανδρος.)

These *Twins*, according to *some*, were two brothers, born in one womb, who were very triumphant in the government of the sea, and the sea-storm never befel them; and from this good fortune, they were portrayed on many ships. In this manner they were also carved upon this ship by this ensign,

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evidently that their victoriousness might cling to those who sailed in the ships. *Others* [say] that Minos and Rhadamanthos were the sons of Δίος, he who was called *Zeus*, on account of the length of his life; and they were born Twins in one womb; and Minos became a legislator, and Rhadamanthos[1] a judge; and the heathen painted them on their ships; and in different places, as if in honour, and as if for a blessing. Now this, that the Twins were owners of the ship, and were painted upon it, and this, that two kings were painted upon it, by whose authority that ship went; and this, that there were two ships or two boats, that were joined and
f. 229b bound together, which *others* say, are not true; but this hits the mark of truth, that they were sons of *Zeus*.

This, *There fell out against us the blowing of a tempest*, called Τυφω-
p. ٤٥ νικός, because of violence, and harshness and strength; Εὐροκλύδων, that is to say, which blows from the depths of the south-east. Νότος is a wind which blows between the south-east and the east; Εὖρος, between the north and the south-east. *Others* say, the wind that blows from four quarters at once, and is explained as an assemblage of easterly and westerly winds, and the southern and the northerly together. And when this [wind] blows, *hope of being saved is cut off* from those who sail on the sea.

BOOK XXV.

The rudder-bands, that is to say, the arms.

He calls the inhabitants of the Isle of Melita *Barbarians*; not that they
Rom. 1. 14 were outside of Roman manners, but because they were not Greeks; as Paul said, Greeks and Barbarians, those who used this tongue, evidently, and those who did not.

Ἀππίου Φόρον; and *The Three Taverns*; are places that are in front of Rome.

Now this, *For the hope of Israel I am bound with this chain*; that is to say, not for the sake of anything else, but for the sake of that hope which all our nation has been continually expecting. Now he speaks about the general resurrection from the dead which they also expected would be wrought by God at any time. Now the Blessed Luke here makes an end of his book, that is to say, [Paul's] arrival at Rome, and his dwelling there for *two years*, without wishing to tell the things that he did at Rome in detail, nor again those that came after; although the things he leaves out were

[1] Codd. Hermathos.

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many. Now Paul, after he went in to Cæsar, and was acquitted through his words, and Cæsar commanded that he should be set free after two years, went about in other places, and returned again to Rome, and was put to death; as he writes to the Philippians how he was liberated from bonds the first time, saying, My own affairs have turned out rather to the furtherance of the Gospel, so that also my bonds in Christ have been manifested in all the palace; and many of the brethren in our Lord, etc. And in the [Epistle] to Timotheus he says, At my first apology no one was with me, but all forsook me; but my Lord stood by me, and strengthened me, that by me the preaching might be handed on, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion, that is to say, from Nero. Now about how he returned from teaching to Rome, and was put to death, he writes, I am now being poured out, and the time has come when I shall be dissolved. [I have fought] the good fight, etc. Now the Blessed Paul was put to death by the sword in the 13th year of Nero, the first persecutor of the believers, after he had preached for twenty-one years. Peter also, being a hundred and twenty years old, was crucified head downwards, after he had guided the bishopric in Rome for twenty-five years. They were both crowned in one day in the month of July, the 29th, on a Thursday. And at that very hour Nero went out of his mind, and killed his mother and his aunt, and his brothers and his relatives, and at last he killed himself with his own hands, because he was cursed, and was also a murderer; and like a noxious snake he destroyed those who fell into his hands.

p. ܟܟܕ f. 230a Phil. 1. 12 13 14 2 Tim. 4. 16, 17 2 Tim. 4. 6 7

The Commentaries on the Acts are finished by means of God, Praise be to God, and may His mercies be on us for ever. Amen, and Amen.

p. ܟܟܠ

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THE EPISTLE OF JAMES.

Again, by means of God I write the Commentaries on the three Catholic Epistles: the first of James. Our Lord, help me and aid me and make me worthy to complete [them] by grace from Thyself. Amen.

f. 230 b Eusebius Ιστ. Ἐκ. 3. 25. For about these three Epistles, Eusebius of Cæsarea and others say that in truth they are by the Apostles, but others say they are not so at all, because their words do not square with those of the Apostles. Theodorus also, the Interpreter, does not even mention them in a single place; nor does he bring an illustration from them in one of the writings he made; although we see that he brings illustrations not only from the books that are written by the Holy Ghost; but also from the book about Job, and from the Great Wisdom, and from Bar Sira, those which are written by human learning.

BOOK I.

James a slave of God. Now this resembles the titles of the letters of the Blessed Paul, and perhaps *James* is the author of it, whatever his name may be; since from the beginning, he was unacquainted with the custom of the Apostle, which he [Paul] employs, (who) wrote definitely to one nation and to one city, and because of evident reasons; but this author [writes] simply *to the twelve tribes who are scattered amongst all nations* on account of the Captivity, and not to the Churches in every place, as he had no clear reason which demanded that he should write thus specially.

This, *From the Father of lights*; he calls God *the Father*; but the Apostles, *lights*, and the rest of the teachers of religion after them.

p. ٢ This, *Is it not the poor of the world, but rich in faith, that God hath chosen?* that is to say, not the *rich* by means of their wealth, but for their faith God hath chosen to salvation; thus also the poor, although they are deficient in the possessions of this world, and are rich in faith, them also, like the rich, hath God chosen.

BOOK II.

This, *Let there not be many Teachers among you.* He does not forbid that many teachers should be amongst them, but he warns them from false

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doctrines, that they may not be found amongst them, because if ye be led f. 231 a
to strange doctrines, *ye shall receive condemnation from* God, from which there is no fleeing.

This, [*the tongue*] *setteth on fire the courses of our generations, which run like wheels, and burns itself also*, etc., that is to say, this *tongue*, although *it is small in its size*, and weaker than the other *members*, yet is arrogant in pride, and does great things, and devastates and destroys generations and tribes, as gradually when the former ones die, later ones follow, which are generated like the swift runners of the wheels; and it also burns in punishment from God.

This, *The Scripture hath said, The spirit that dwelleth in us lusteth to envy*, that is to say, This soul which dwelleth in us, when it wanders after many good things, and they do not come into its hands, according to its will, then it is moved to envy, which is an anger against our fellows; and how often also against God. This writing is not in our [Scriptures]. Nevertheless *some* Is. 66. 2
say that it is this, To whom shall I look and [with whom] shall I dwell, but with the quiet and humble, who trembleth, etc.; or this, My Spirit Gen. 6. 3
shall not dwell with men, that is to say, requiting the former things by the latter things.

This, *Ye have condemned and killed the just, and he hath not resisted you.* p. ﻉ
He calls *just* here every one who possesses his goods justly, like Naboth whom we might mention: and in other ways ye have done iniquity, devising methods and stratagems against men, because of something they possessed, and destroying them, because they were not able to *resist you*, afterwards also ye inherited their possessions.

BOOK III.

This, *Do not sigh at one another, lest ye be condemned*; that is to say, ye injurious persons, cease from mockery and injustice to the poor, and in your iniquity do not prepare sighs and groans, *lest ye be judged* according to your cruelty, and *be condemned* by the righteous *judge.*

The Epistle of James the Apostle is finished. f. 231 b

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THE EPISTLE OF PETER.

Again, the Commentary on the Epistle of Peter the Apostle, from the Commentary of Mar Isho'dad of Maru. Lord, help me by Thy mercies, Amen.

This Epistle also, which I write, is by a man of the name of Peter, although in word and in thought its doctrine is more sublime and perfect than the one before it, yet according to the exactness of the ideas that are found in the teachings of the Blessed Peter, as Luke wrote, they will be seen to be very inferior.

This, *Not of corruptible seed*, etc.; that is to say, this birth of yours is not human, and is far from corruption and death; because the Spirit is its
John 1. 13 mediator, as John spake, saying, those who were born not of the will of man, but of God.

This, *By the word which liveth*; that is to say, which is in the promises
p. لحـ of the Spirit on account of everlasting life.

BOOK IV.

A stone of stumbling. Abna, is in Hebrew, *a stone*, or he calls some
Is. 65. 3 brick thus, like this in Isaiah, they put spices upon the stones.

This, *Like strangers and like pilgrims; abstain from all bodily lusts*; that is to say, let your hope not be in the things that are seen; but *like strangers and pilgrims*, who turn aside for an hour to pass the night, thus also ye, use visible things only as much as is sufficient for [your] needs.

BOOK V.

And shewing the advantage that had come to all men from the death of the Christ, he says, *Because of this He was preached also to the dead*, that is to say, to those who rose at His resurrection. Many dead persons, it is
Matt. 27. 52, 53 said, who slept, rose and came forth.

This, *That they might be judged according to men in the flesh*; that is to say, sinners bear sufferings in the body here by means of repentance, that they may have constant and blessed life in that spiritual citizenship. Again,

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because of this *He was preached* also to the Dead; all the souls who [lived] from Adam until that hour were preached to in that hour when the soul of f. 232 a our Lord entered Paradise along with the Thief; that all the dead shall rise in future, and be then rewarded each in his body for whatever he has done, whether good or evil; but this is not the correct meaning, because the word which follows does not admit that it be correct. *Others* say that he calls *Dead* the sinners, who are *Dead* in sins, like this, I say that ye are people Col. 2. 13 who were dead in your sins, etc. Now this, *That they might be judged according to men in the flesh*, like That ye deliver him to Satan for the 1 Cor. 5. 5 destruction of his body, that he may live in the spirit, etc., he speaks, evidently about Repentance.

This, *It is time that judgment should begin at the house of God*, etc.; that p. ~~2~~ is to say, the time approaches and has come, in which God shall give judgment and inquisition, accepting no man's person; and beginning first from His own household in the sentence which He brings upon them; as Moses [said] from the person of God, I will be sanctified in them that come nigh Lev. 10. 3 Me, etc.; and to Ezekiel, Begin at My house in punishment. And if He Ezek. 9. 6 begins with His own, what will the end be of those who are disobedient to the Gospel of God, save what happened to the Egyptians?

This, *I am an Elder, your comrade*, is very foreign to the Apostolic custom; because Peter is not reckoned in the ranks of these [the Elders], but in that of the Apostles, and as the Chief of the Apostles.

He here calls Rome *Babylon*, because of the frequency of the wealth of the gifts of tongues; like Babel also at that time; languages having been confused in it; it was frequent in the speaking of [foreign] tongues.

The Epistle of Peter is also finished.

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THE EPISTLE OF JOHN.

I JOHN.

Again the Commentary on the Epistle of John.

f. 232b About this Epistle also many have erred, [supposing] that it is John, from the title which is attached and inscribed upon it; both in the beginning and the composition of the discourse, which its author borrows; yet they ought to have searched and found out how much humbler the idea and disposition and authority of the words of this letter are than the sound words of the Evangelist, which are, Who was in the beginning,

John 1. 1 that is to say, the only begotten Son who was from eternity and from everlasting with His Father, He *whom we have heard and seen with our eyes.* Although this teacher does not tell whom he *saw* or *heard*: yet

p. נה [the word] *We* reveals his idea, that is to say, Him we announce to you; Him who became flesh; taking on Man to His revelation, and flesh He shewed as Himself; on account of undivided unity; and from Him we heard this doctrine, which we teach to all men. This, *we have seen and touched with our hands,* that is to say, the Manhood which was taken on, by means of these [words] making known about the excellence of His humanity.

This, *There is no darkness in Him,* that is to say, Errors do not approach Him at all. Now he calls Errors *Darkness.*

BOOK VI.

This, *No new commandment write I unto you*; he calls *a commandment* here, the revelation of the dispensation that was made known, that is to say, of this doctrine which we teach you. It is not *new* as if from God; but it was a mystery hidden from ages and generations, in God who created all. He calls the Son *old,* because of His eternity; and he calls *a new commandment* the revelation of Providence, because that Mystery is revealed anew to us. He calls the election and the gift of the Spirit which they had received by means of baptism *the anointing which they have received from God.*

This, *His seed remaineth in him,* that is to say, he who has once denied Satan, and confessed God, and has been born by the new birth, and thrown away from himself all the oldness of Adam, is not guilty of sinning,

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because he is the *seed* of God, that is to say, the doctrine of God *remaineth in him;* for he calls the teaching *seed*, as our Lord also called the word of His preaching *seed.*

BOOK VII.

He says, *God is Love* very defectively; for never have we found Scriptures that spoke thus of God; but we may give the word a beautiful and appropriate meaning; for he calls God *Love*, that we may seek Him who is Love, and from him flowed the word about the commandment of Mercy. p. ٣٨

This, *He that came by means of blood and water.* He calls Baptism *water*, and the Passion *blood.*

This, *The Spirit and the Water and the Blood*, that is to say, He fulfilled all His dispensations for our sake by means of the Baptism and the Passion and the Spirit.

This, *These are in one*, that is to say, the things that were accomplished happened by means of one Christ.

This, *The whole world lieth in the Wicked One*, that is to say, the world is subjected to the perversion which gives birth to sin; and because of it is prone to the cultivation of evil things.

By means of God the Commentaries on Acts and on the three Catholic Epistles are finished, by the same Isho'dad.

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ܒܝܫܐ ܡܠܝܐ ܀ [a]ܒܝܫܐ ܗܘ ܕܒܝܫ ܒܝܫܐ ܠܐ ܢܣܒ ܡܢ ܒܝܫܐ
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܀ [b]ܟܠ ܕܡܢ ܕܝܠܕ ܒܗ ܒܝܫܐ ܐܝܬ ,ܡ ,ܒܝܫܐ ܕܐܝ ܕܡܢ
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ܒܟ ܫܒܚ ܫܡ . ܫܡܐ ܫܒܚ ܫܒ[d] ܫܘ ܐܝܟ . ܒ[c]ܫܚ
Lev. 10. 3 ܠܫܡܥܘܢ ⁘ ܫܒܝܢ ܫܒ ܠ ܫܒ . ܫܡ ܒܥ 5
Ezek. 9. 6 . ܫܝܢ ܫܡ ܫܡ ܒܟ ܫ . ܫܒ ܒܫ ܫ ܫܝ ,ܒ
ܫ . ܫܡ ܫ ܫܡ ܫ ܫ ,ܒ ⁘ ܫ[e],ܒ ܫ ܠ ܫ ,ܒ ܫ
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ܕܚܠܨ ܡܢ ܚܛܗ ܕܠ ܫܘܝ ܕܚܛܝܬܐ[a] ܕܠ ܫܘܝ ܡܪܝ. ܐ̄. ܕܡܪܝ ܡܫܝܚܐ ٤
ܕܐܬܝ[1] ܐܢ ܕܐܟܐ ܒܥܘܬܐ ܕܝܢ ܕܐܠܗܐ ܕܝܢ ٥ ٤ ٥ ٤ ٥ ٤

Gen. 6. 3 ... ...

ܡ̈ ܕܐܝܬ ܗܘ̈ܝ ܠܡܥܒܕ ܕܐܡ ܐܠ ، ܝ̈ . ܕܡܝܬ ܗ̈ ܗ̈ ܕܐܠ ܕܐ ܕܐ ܕܐ

f. 230b
Eusebius
Ἱστ. Ἐκ.
III. 25

[a]ܐܓܪ[1] ⁘ ⁘ ⁘ [b]ܡܠܟܐ ܕܐ ܡܠܟܐ [c]ܡܫܝܚܐ ܪܝܫܐ [d]ܥܒܕ ܡܠܟܐ ܥܠܝܐ
[e]ܠܟܠ ܫܒܛܐ, ܠܠܝܐ ܡܢ ܡܠܟܐ ⁘[e] ܗܘ ܕܐ ܡܠܟܐ ܥܠܝܐ
[f]ܡܢ ܗܠܝ ܫܒܛܐ ܕܐ ܥܠ ܗܠܝ ܫܒܛܐ ܕܐ ܥܠ ܗܠܝ ܫܒܛܐ ⁘[f]
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ܐ ⁘ ⁘ ⁘

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ܘܠܐ[b] ܒܥܝܢ ܕܐܬܝ ܠܝ ܫܡܥ ܒܟ ܐܠܐ ܒܟܬܒܐ ܕܐܝܓܪܬܐ ܕܐܬ ܡܢ ܒܝܬ ܐܒܐ. ܘܫܒܚ ܠܐܠܗܐ ܒܥܠ ܟܠ ܡܕܡ. Phil. 1. 12 f. 230 a

ܕܐܦ ܐܢܐ ܐܬܝ ܠܟ ܒܫܘܠܡܐ ܘܠܐ ܐܬܒܗܬ ܡܢ ܕܒܪ ܕܐܬ ܡܫܬܠܚ ܠܝ ܒܗ. ܘܐܦ[c] ܐܢ ܐܬ ܒܥܐ ܐܢ ܐܬ ܡܫܬܠܚ ܠܝ ܒܗ. Phil. 1. 13

ܐܢ ܐܬ ܒܥܐ ܐܢ ܐܬ ܡܫܬܠܚ ܠܝ ܒܗ. ܐܡܪ ܐܢ ܐܬ ܒܥܐ ܐܢ ܐܬ ܡܫܬܠܚ ܠܝ ܒܗ. Phil. 1. 14

ܕܐܬ ܐܬ ܒܥܐ ܐܢ ܐܬ ܡܫܬܠܚ ܠܝ ܒܗ. ܐܡܪ ܐܢ ܐܬ ܒܥܐ ܐܢ ܐܬ ܡܫܬܠܚ ܠܝ ܒܗ. 2 Tim. 4. 16, 17

ܕܐܬ ܐܬ ܒܥܐ ܐܢ ܐܬ ܡܫܬܠܚ ܠܝ ܒܗ. ܐܡܪ ܐܢ ܐܬ ܒܥܐ ܐܢ ܐܬ ܡܫܬܠܚ ܠܝ ܒܗ.

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ܠܟ

Philoxenian Cod. E etc.

Josephus *Jewish War* xv. 2

f. 229a

[a] H om. P f. 226a [b] H om. [c] H + [d] B [e] H [f] H [g] B [h] BP
[i] H B f. 186b H f. 174a [j] B [k] H [l] HBP
[m] B

[1] Codd. [2] Cod. om.

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ܐܝܟ ܕܐܦ ܠܗܘܢ ܐܚܝ ܕܒܫܪ ܗܘ ܕܐܬܐ ܠܡܫܪܝܬܐ ܕܐܢ ܐܝܬ ܠܗ ܡܕܡ ܠܡܡܠܠ ܥܠ ܡܪܝ ܠܝ ܘܐܢ ܠܐ

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ܘܗܘܐ [a]ܒܐܦܣܘܣ ܒܥܝܢ ܕܐܦܠܘ ܟܠ ܐܝܠܝܢ ܒܐܣܝܐ ܥܒܪ ܠܦܠܓܘܬܐ ܕܥܠܝܐ ܠܐܦܣܘܣ ܘܐܬܐ ܠܦܪܓܡܘܢ ܘܐܫܟܚ ܬܠܡܝܕܐ ܚܕ ܕܗܘܐ ܫܡܗ ܛܝܛܘܣ ܝܘܣܛܘܣ ܘܐܬܐ ܠܕܪܒܐ ܕܛܪܘܐܣ ܘܫܐܠ ܠܗ ܕܐܢ ܐܝܬ ܠܗ [1]ܫܘܡܥܢܐ ܕܪܘܚܐ ܩܕܝܫܐ ܐܡܪ ܠܗ ܠܐ ܫܡܥܢ ܐܦ ܕܐܝܬ ܠܢ ܕܪܘܚܐ ܩܕܝܫܐ ܐܠܐ [b]ܐܦ ܕܠܐ ܫܡܥܢ ܕܐܝܬ ܠܗ ܕܪܘܚܐ ܩܕܝܫܐ ܐܡܪ ܠܗ ܠܡܢܐ ܐܬܡܫܚܬ ܘܐܡܪ ܠܗ ܠܝܘܚܢܢ ܐܠܐ ܕܝܢ ܕܐܬܡܫܚ ܒܡܝ ܕܝܢ ܐܡܪ ܦܘܠܘܣ ܕܝܘܚܢܢ ܥܡܕ ܠܡܫܚܐ ܠܥܡܐ ܕܐܝܣܪܝܠ ܕܢܗܝܡܢܘ ܒܡܢ ܕܐܬܐ ܒܬܪܝܗ ܐܝܬ ܠܗ ܕܢܗܝܡܢ ܒܝܫܘܥ ܗܘ ܕܡܫܝܚܐ ܐܬܝ ܒܬܪ ܕܫܡܥ ܘܐܬܡܫܚ ܒܫܡܗ ܕܡܪܢ ܝܫܘܥ ܘܟܕ ܐܦܠܘ ܥܠ ܗܘ ܐܬܐ ܪܘܚܐ ܩܕܝܫܐ ܥܠ ܗܢܘܢ ܘܡܠܠ ܒܠܫܢܐ ܘܢܒܝ ܐܦ ܗܘ ܐܬܐ ܟܠ ܓܒܪܐ ܗܢܘܢ ܐܝܠܝܢ ܐ ܘܗܘ ܐܢܫ ܐ ܒܟ ܐ ܕܝܢ ܐ ܒܐ ܐ ܕܝܢ ܐ ܒܐ ܐ ܕܝܢ ܐ ܒܐ

Epimenides, *Minos*

Aratus, *Phaenomena* 5 sq.
Cleanthes, *Hymn to Zeus* 5

f. 226 b

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[a] H ܐܝܟܢܐ [b] H ܗܘ B om. ܗܘ [c] H ܒܗ ܒܗ [d] B ܡܬܦܫܩ P f. 223 b
[e] H ܟܠܗܘܢ B ܟܠܗܘܢ [f] HBP ܡܐ [g] HB ܟܬܒ [h] B ܚܕ
[i] H ܡܬܡܪ [j–j] H om. [k] HP ܒܚܕ [l] HP ܡܝܟܐ H f. 172 a
[m] B om. ܐܝܟ [n] HP ܚܕ ܚܕ [o] B ܠܚܕ [p] B :ܐܡܪ B f. 184 a

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[1] Cod. ܟܠܗ *sic* [2] Cod. ܟܬܒ *sic* [3] Cod. om. ܟܬܒ
[4] Codd. MPB om. ܚܕ [5] Cod. ܐܚܕ

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ܒܗ ܟܬܝܒ ܐܢܐ ܠܟ ܕܐܬ ܡܢ ܐܬܪ ܕܐܬܥܒܕ ܘܐܝܢ
ܕܐܬ ܫܪܝ ܠܗ ܐܠܗܐ ܕܐܢ[a] ܒܫܡܗ ܐܬܐ ܘܐܢ
ܒܗ ܐܠܗ ܐܠܗ ܕܐܢ[b] ܐܬ ܐܢܐ ܠܟ ܘܐܢ ܐܬ
f. 226a ܐܠܗ ܐܢ ܐܬ ܐܠ ܐܠ ܐܢ ܐܬ ܐܢ ܐܠ ܐܢ ܐܬ ܐܢ
ܐܢ ܐܬ ܐܢ ܐܠ ܐܢ ܐܬ ܐܢ ܐܠ ܐܢ ܐܬ ܐܢ ܐܠ

ܐܡܪ ܠܗ ܐܝܟ ܡܫܟܚ ܐܢܬ ܠܢ ܗܠܝܢ ܕܡܠܦ ܐܢܬ ܠܢ ܐܝ ܟ̈ ,ܐ
ܗܘ ܕܐܬ ܠܢ ܐܝ ܟ̈ ,ܐ

ܐ ܕܠܐ ܒܓܠܝ ܐܢܫ ܗܘ ܕܝܢ ܡܫܪܝܢ ܐܢܘܢ ܠܒܝܬ ܣܗܪܕܐ.
ܘܐܡܪ ܠܗܘܢ ܠܐ ܐܝܟ ܕܐܢܘܢ ܐܢܫ ܪܘܡܝ ܐܢܚܢ ܘܫܕܝܢ ܠܒܝܬ ܣܗܪܕܐ ܗܟܝ ܠܡܐ ܫܕܪ ܠܢ ܒܣܬܪ ܐܠܐ ܐܬܘ ܢܦܩ ܐܢܘܢ ܠܒܝܬ ܣܗܪܕܐ.
ܘܐܡܪ ܠܗܘܢ ܣܪܝܣ ܐܬܘ ܠܘܬ ܐܢܘܢ ܐܝ ܠܐ ܐܢܘܢ ܡܫܬܘܕܥܝܢ ܠ

ܘܐܬܐ ܠܕܪܒܐ ܘܠܐ ܫܒܩ ܠܗ ܡܢ ܗܘ ܕܢ ܕܐܫܬܡܥ ܒܗ ܐܦ ܒܫܘܥܐ ܕܐܬܐ ܠܗ ܡܢ ܐܒܘܗܝ ܘܡܢ ܐܡܗ ܘܡܢ ܟܠ ܐܢܫ

[a] HBP ܡܫܬܥ [b] B+ ܐܠܗܐ P f. 221a Hf. 170a [c] H ܫܘܒܚܐ
[d] H ܟܬܒܐ [e] H ܡܬܪ *bis* [f] H ܟܬܒ B f. 181b [g] HP ܒܬܪ
[h] B om. ܠܡܫܬܐ [i] P ܟܬܒ [j–j] B om. [k] H ܡܠܦ [l] B+ ܡܢ

[1] Cod. ܐܒܗܝܢ [2] Cod. ܐܬܪ [3] Cod. om. ܟܠ
[4] Codd. MBP ܐܬܪ *sic* [5] Cod. om. ܒܬܪ

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ܒ ܫ̈ ܐ[a]. ܐܦ ܗܘ ܐܡܪ ܠܗ̇ܘܢ ܕܐܠ̈ܗ̈ܐ ܢܚ̈ܬܘ ܠܘܬܢ[b]. ܘܩܪ̈ܘ ܠܒܪܢܒܐ ܙ̈ܐ ܗ̇ܘ[c] ܕܗ̇ܘ ܡܪܩ̈ܘܠܝܣ ܕܡܠܠ. ܗ̇ܘ ܒܪ̈ܫ ܡܠܬܐ ܠܡ̈ܐ ܕܐܬ̈ܐ ܠܡ̈ܐ ܕܐ̈ܬ ܒ̈ܗ

ܒ. ܘܐܡܪ ܠܗ ܐܝܟ ܕܐܢ ܐܫܬܡܥ ܠܟ ܐܦ ܐܢ ܐܫܬܡܥ ܠܟ ܐܦ ܐܢ ܐܫܬܡܥ
ܠܟ ܐܦ ܐܢ ܐܫܬܡܥ ܠܟ ܐܦ

ܟܝܦ ܕܥܡ ܡܠܟܐ ܗܪܘܕܣ ܕܐܝܬ ܠܗ ܒܝܬ ܡܠܟܐ ܒܩܣܪܝܐ ܘܒܝܘܡ ܚܕ ܠܒܫ ܠܗ ܠܒܘܫܐ ܡܠܟܘܬܐ ܘܝܬܒ ܥܠ ܟܘܪܣܝܗ ܘܡܠܠ ܥܡ ܟܢܫܐ ܘܐܡܪ ܐܠܗ ܩܠ ܐܢܫ ܘܠܐ ܐܠܗ ܗܘ ܐܠܐ ܐܠܗ ܚܝ ܗܘ ܘܡܝܕ ܐܬܟܠܗ ܡܠܐܟ ܡܪܝܐ ܒܗ ܕܠܐ ܝܗܒ ܫܒܚܐ ܠܐܠܗ ܘܐܟܠܗ ܪܘܚܐ ܘܡܝܬ ܗܘ ܡܢ ܬܘܠܥܐ ܐܟܠܘ ܐܦ ܝܗܘܕܝ ܐܢܫ ܕܐܬܝ ܠܗ ܡܢ ܐܪܥܐ ܕܝܗܘܕܐ ܘܫܐܠ ܠܗ ܡܢ

f. 222a ܘܢܦܩ ܗܘ ܘܐܬܐ ܠܒܝܬ ܡܪܝܡ ܐܡܗ ܕܝܘܚܢܢ ܗܘ ܕܩܪܝ ܠܗ ܡܪܩܘܣ ܘܟܕ ܐܬܘ ܟܬܝܫܝܢ ܟܕ ܟܢܫܝܢ ܒܗ ܒܟܪ ܩܠ ܬܪܥܐ ܕܫܡܥ ܪܓܠܐ ܕܪܘܫܡܐ ܕܐܬܐ ܠܡܫܡܥ ܠܗ ܘܐܬܝ ܠܬܪܥ ܕܬܪܥܐ ܘܐܡܪ ܠܗ ܪܘܓ ܐܢ ܐܢܐ ܗܘ ܕܐܬܝ ܠܘܬ ܐܢܬ ܐܠܐ ܐܡܪ ܠܗ ܕ

ܡܫܝܚܐ ܐܝܬ ܠܗ ܡܠܟܘܬܐ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ: ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܠܟ ܡܪܝ ܝܫܘܥ ܡܫܝܚܐ ܕܒܟ ܐܬ ܫܒܚ ܘܐܬ ܡܫܒܚ ܘܐܬ ܡܪܘܡ ܘܐܬ ܡܬܪܘܡܡ

f. 221a

[a]ܘܐܡܪ ܠܝ ܪܘܚܐ ܕܢܐܙܠ ܥܡܗܘܢ ܠܐ ܡܬܬܪܥܝܢ ܐܠܐ ܐܙܠ ܘܐܬ ܥܡ ܫܬܐ ܐܚܝܢ ܗܠܝܢ ܘܥܠܝܢ ܒܒܝܬ ܓܒܪܐ ܗܘ ܕܩܪܢܠܝܘܣ ܘܐܡܪ ܠܢ ܕܚܙܐ ܠܡܠܐܟܐ ܕܐܬܚܙܝ ܠܗ ܒܒܝܬܗ ܩܐܡ ܘܫܕܪ ܠܝܦܘܐ ܘܫܠܚ ܠܡܐܢ ܕܩܪܝ ܫܡܥܘܢ ܕܟܦܐ ܗܘ ܕܢܫܬܘܕܥ ܠܟ ܡܠܐ ܕܒܗ ܬܬܦܪܩ ܐܢܬ ܘܟܠ ܒܝܬܟ ܘܟܕ ܫܪܝ ܥܠ ܕܫ ܪܘܚܐ ܩܕܝܫܐ ܒܗܘ ܐܝܟ ܕܒܪܫ ܠܢ ܒܫܪܝܬܐ ܐܦ ܥܠ ܥܡܡܐ ܐܚܪܢܐ ܐܝܟ ܕܩܒܠ

ܗܘܐ ܒܝܬ ܒܝܕ ܫܡܥܘܢ ܕܒܪ ܛܝܒܬܐ ܘܗܘ ܫܪܝ ܠܗ ܒܩܪܝܬܐ ܕܝܦܐ ׃ f. 220b
ܘܐܬܐ[a] ܠܘܬܗ ܓܒܪܐ ܕܐܬܪ ܫܡܗ ܐܝܢܐܣ ܕܗܘܐ ܒܗ ܫܢ̈ܝܢ ܬܠܬ̈ܐ ׃
ܘܫܟܒ ܥܠ ܡܨܥܬܐ[b] ܕܐܦ ܗܘ ܡܫܬܟ ܒܫܠ̈ܡܐ ׃ ܘܐܡܪ ܠܗ ܦܛܪܘܣ ׃
ܩܘܡ ܐܝܢܐܣ ܘܐܬܩܢ ܠܟ ܡܫܝܚܐ ׃ ܩܘܡ ܘܣܕܪ ܠܟ ܡܨܥܬܟ ׃ ܘܩܡ ׃ Matt. 28. 19
ܘܐܬܩܢ ܟܠ ܕܐܝܬ ܒܗ ܫܘܟܐ ׃ ܘܐܬܩܢ ܠܟ ܡܫܝܚܐ ׃ ܘܩܡ ׃
ܘܐܬܩܢ ܟܠ ܕܐܝܬ ܒܗ ܫܘܟܐ[c1] ׃ ܘܐܬܩܢ ׃ ܠܟ ׃ ܡܫܝܚܐ[2] ׃ ׃
ܘܐܬܩܢ ׃ ׃ ׃

Acts 22. 9 ܠܐ ܫܡܥܘ ܠܩܠܐ ܕܡܠܠ ܥܡܝ. ܘܚܙܘ ܠܢܘܗܪܐ ܘܫܡܫܐ ܕܐܬܚܙܝ ܠܗ ܠܐ ܐܬܚܙܝ ܠܗܘܢ.
ܘܐܡܪ ܠܗ ܡܢ ܐܢܬ ܡܪܝ. ܘܐܡܪ ܠܗ ܐܢܐ ܗܘ ܝܫܘܥ ܕܐܢܬ ܐܢܬ ܪܕܦ ܒܗ.
ܩܘܡ ܘܥܠ ܠܐܪܥܐ ܘܐܡܪ ܠܗ ܡܢ ܕܐܢܬ ܡܪܝ. ܘܐܡܪ ܠܝ ܐܢܐ ܗܘ ܝܫܘܥ
ܕܐܢܬ ܐܢܬ ܪܕܦ ܒܗ. ܩܘܡ ܘܥܠ ܠܐܪܥܐ ܘܐܡܪ ܠܗ ܡܢ ܕܐܢܬ ܡܪܝ. ܘܐܡܪ ܠܝ ܐܢܐ ܗܘ ܝܫܘܥ
Acts 22. 9 ܕܐܢܬ ܐܢܬ ܪܕܦ ܒܗ. ܩܘܡ ܘܥܠ ܠܐܪܥܐ ܘܐܡܪ ܠܗ ܡܢ ܕܐܢܬ ܡܪܝ. ܘܐܡܪ ܠܝ ܐܢܐ ܗܘ ܝܫܘܥ
ܕܐܢܬ ܐܢܬ ܪܕܦ ܒܗ. ܩܘܡ ܘܥܠ ܠܐܪܥܐ ܘܐܡܪ ܠܗ ܡܢ ܕܐܢܬ ܡܪܝ. ܘܐܡܪ ܠܝ ܐܢܐ ܗܘ ܝܫܘܥ
ܕܐܢܬ ܐܢܬ ܪܕܦ ܒܗ. ܩܘܡ ܘܥܠ ܠܐܪܥܐ ܘܐܡܪ ܠܗ ܡܢ ܕܐܢܬ ܡܪܝ. ܘܐܡܪ ܠܝ ܐܢܐ ܗܘ ܝܫܘܥ
ܕܐܢܬ ܐܢܬ ܪܕܦ ܒܗ. ܩܘܡ ܘܥܠ ܠܐܪܥܐ ܘܐܡܪ ܠܗ ܡܢ ܕܐܢܬ ܡܪܝ. ܘܐܡܪ ܠܝ ܐܢܐ ܗܘ ܝܫܘܥ

لمحه لمحه معهل ٥٥٨ ٥٥٨ لهم ٥٥٨ [1]هم ٥٥٨٨٥٥. ٥٥٨٨ له
٥٥٨٨ ٥٥٨ ٥٥٨٨٥٥ :[2]٥٥٨٨٥٥ ٥٥٨٨ له. ٥٥٨٨٥٥ ٥٥٨ ٥٥٨٨ ٥٥٨
٥٥٨٨ ٥٥٨ ٥٥٨٨٥٥ [a]٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨ ٥٥٨٨ ٥٥٨٨٥٥ ٥٥٨٨٥٥.
٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ [b]٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥.
٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥.
٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥. Gen. 3. 9
٥٥٨٨٥٥ ٥٥٨٨٥٥ [f]٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥.
٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ [g]٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥.
٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥.
٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ [h]٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥.
٥٥٨٨٥٥ ٥٥٨٨٥٥ [i]٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥.
٥٥٨٨٥٥ [j]٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥.
٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥.
[k]٥٥٨٨٥٥ [k]٥٥٨٨٥٥ [3]٥٥٨٨٥٥ [3]٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥.
٥٥٨٨٥٥ ٥٥٨٨٥٥ [4]٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥.
٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ [l]٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥.
٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ [5]٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥.
٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥.
٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥. f. 220a
٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥ ٥٥٨٨٥٥. Acts 22. 9

P f. 216 b H f. 166 b [a] H B ٥٥٨٨٥٥ [b] H ٥٥٨٨٥٥ B f. 177 a [c] B ٥٥٨٨٥٥
[d] H ٥٥٨٨٥٥ [e] B ٥٥٨٨٥٥ [f] H ٥٥٨٨٥٥ [g] H ٥٥٨٨٥٥ [h] B ٥٥٨٨٥٥
[i] H ٥٥٨٨٥٥ [j] B ٥٥٨٨٥٥ [k–k] H ٥٥٨٨٥٥ [l] B + ٥٥٨٨٥٥ [m] H om. ٥٥٨٨٥٥
[n] B ٥٥٨٨٥٥ ٥٥٨٨٥٥

[1] Cod. ٥٥٨٨٥٥ [2] Cod. om. ٥٥٨٨٥٥ [3–3] Codd. M P B ٥٥٨٨٥٥
[4] Cod. om. ٥٥٨٨٥٥ [5] Codd. M B P ٥٥٨٨٥٥ *sic*

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ܕܐܬܐ ܘܠܐ ܚܙܐ ܠܗ ܫܘܒ ܕܐܙܠ ܒܐܘܪܚܗ ܠܡܐ ܕܐܙܠ ܒܐܘܪܚܗ ܕܡܫܬܟܚ ܠܗ ܒܐܘܪܚܐ ܕܐܚܪܢܐ ܘܐܙܠ ܠܗ ܒܫܡܚܐ ܕܝܘܡ ܕܐܬܐ ܘܠܐ ܚܙܐ ܠܗ ܫܘܒ

ܠ ܕܐܬܝܗܒ ܠܗ ܡܢ ܩܕܡ ܡܪܝ ܗܘ ܕܢܫܬܒܚ ܠܗ ܒܫܡܝܐ ܕܠܐ ܒܐܪܥܐ ܗܕܐ ܒܠܚܘܕ: ܐܡܪ ܠܗ ܫܡܥܘܢ ܟܐܦܐ ܫܠܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܐܝܟ ܕܐܬܝܗܒ ܠܗ ܡܢ ܩܕܡ ܡܪܝ ܗܘ ܕܢܫܬܒܚ ܠܗ ܒܫܡܝܐ ܕܠܐ ܒܐܪܥܐ ܗܕܐ ܒܠܚܘܕ: ܐܡܪ ܠܗ ܫܡܥܘܢ ܟܐܦܐ ܫܠܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܐܝܟ ܕ

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[a] B ܐܝܟ ܕ [b] H B P ܫܡܥܘܢ B f. 176a [c] B ܐܡܪ ܠ [d] H B P ܐܡܪ
[e] H ܟܕ ܗܘ [f] B ܐܡܪ [g] B ܫܡܥܘܢ [h–h] H ܠܗ ܐܡܪ ܠܗ ܫܡܥܘܢ
[i] B ܐܡܪ ܠ H f. 166a [j–j] H ܐܡܪ [k] H B P ܐܡܪ [l] B ܐܡܪ ܠ

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[a] B om. [b–b] HBP om. [c] HBP + B f. 175 b
[d] BP H f. 165 b [e] BP [f] P [g–g] H om.
[h] H om. [i] HBP [j] B + [k] HBP [l] B om.
P f. 215 b

[1] Cod. [2–2] Cod. *bis* [3] Cod. [4] Codd. M B P
[5] Codd. M B P om.

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ܡܚܘܝ̈ܬ̈ܐ[b a]ܘܐ̈ ܕܥܒܕ ܠܗ̈ ܠܡܣܓܕ̈ ܐ̈ܠ̈ܗ̈ܐ. ܐ̈ܠ̈ܐ ܠ̈ܗ̈ ܠ̈ܐ ܐ̈ܡ̈ ܐ̈ܡ̈ ܐ̈ܡ̈ ܐ̈ܡ̈
[c]ܐ̈ܡ̈ ܕ̈ܐ̈ ܕ̈ܐ̈ ܕ̈ܐ

ܒܡܕܒܪܐ ܕܣܝܢܝ ܥܡ ܡܠܐܟܐ ܕܐܬܚܙܝ ܠܗ ܒܛܘܪ ܣܝܢܝ: ܘܒܪ ܐܬܪ ܕܚܙܐ ܡܬܕܡܪ ܠܡܚܙܐ ܠܡܫܡܥ ܩܠܗ ܕܡܪܝܐ: ܗܘ ܐܢܐ ܐܠܗ ܐܒܗܝܟ ܐܠܗ ܐܒܪܗܡ ܘܐܠܗ ܝܨܚܩ ܘܐܠܗ ܝܥܩܘܒ. ܘܪܥܕ ܡܘܫܐ ܘܠܐ ܒܨܐ ܠܡܚܙܐ. ܐܡܪ ܠܗ ܡܪܝܐ: ܫܪܐ ܢܥܠܝܟ ܡܢ ܪܓܠܝܟ ܐܪܥܐ ܕܩܕܝܫ ܗܝ ܕܩܕܝܫ ܗܝ ܐܬܪ ܕܩܐܡ ܐܢܬ ܥܠܝܗ. ܘܗܫܐ ܐܬܐ ܫܕܪܬܟ ܘܐܫܕܪ ܠܟ ܠܡܨܪܝܡ ܘܐܫܬܕܪ ܠ

ܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܢܫܕܪ ܠܗ ܠܐ ܐܝܬ ܫܘܠܛܢܐ ܕܢܫܕܪ ܠܗ ܐܠܐ ܡܢ ܡܪܝܐ ܗܘ ܕܢܬܝܗܒ ܠܟ ܗܢ ܣܓܝ̈ܐ ܕܚܛܗ̈ܐ ܐܝܬ ܠܗ ܠܚܛܗ ܐܠܐ ܡܢ ܡܪܝܐ ܗܘ ܕܢܫܒܘܩ

ܗܘ ܕܐܬܚܫܒ ܒܗ ܡܢ ܟܠ ܐܢܫ ܕܐܬܝ ܠܗ ܠܡܫܟܚ ܠܗ ܒܥܠ ܡܘܬܐ ܘܠܐ ܒܥܠ ܡܕܝܢܬܐ ܐܠܐ ܒܥܠ ܟܠ ܥܡܐ ܕܝܗܘܕܝܐ ܘܐܦ ܒܥܠ ܟܠ ܥܡܐ ܕܐܦܝܣ

ܒܫܡܐ ܕܝܫܘܥ ܡܫܝܚܐ ܢܨܝܐ ܩܘܡ ܗܠܟ ܩܕܡܝ. ܘܟܕ ܨܠܘ ܠܡܪܝܐ ٭ ٭
ܐܬܙܥܙܥ ܐܬܪܐ ܕܟܢܫܝܬܐ ܘܐܬܡܠܝ ܟܠܗܘܢ ܒܪܘܚܐ ܩܕܝܫܐ ٭ ٭
ܘܡܠܠܘ ܒܗܝܪܘܬܐ[a] ܢܘܡܣ ܐܝܟ ܕܐܫܬܘ ܠܗ ܒܫܠܡܐ[b]. ٭ ٭
ܘܟܡܐ ܕܐܚܕ ܟܠ ܣܓܝ ܒܝܬ ܫܠܡ ܒܝܢ ܟܠ ܡܐܢ ܕܗܘ ܡܗܝܡܢ ٭ ٭
ܘܠܐ ܐܡܪ ܐܢܫ ܕܡܕܡ ܕܠܝܬ ܠܗ ܒܫܘܠܛܢܗ ܐܠܐ ܟܠ ܡܕܡ ٭ ٭
ܗܘܐ ܠܗܘܢ ܒܗܘ ܫܘܬܦ. ٭ ٭ ٭

ܒܝܬ ܐܠܗܐ ܘܫܐܠ ܠܡܢ ܕܢܬܠ ܠܗܘܢ ܙܕܩܬܐ ÷ ܐܡܪ ܠܗ ܦܛܪܘܣ ܟܣܦ ܘܕܗܒ ܠܝ ܠܐ ܐܝܬ ܠܝ
ܒܝܕܝ ÷ ܐܠܐ ܡܐ ܕܐܝܬ ܠܝ ܗܒ ܠܟ ÷ ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ ܢܨܪܝܐ ܩܘܡ ܘܗܠܟ ÷
ܘܐܚܕ ܒܝܡܝܢܗ ܘܐܩܝܡ ܐܢܘܢ[a] ÷ ܡܝܕ ܐܬܬܩܦܘ ܫܘܩܘܗܝ ܘܪܓܠܘܗܝ ÷ ܘܩܦܙ
ܘܗܠܟ ÷ ܘܥܠ ܠܗܝܟܠܐ ÷ ܒܗܠܟܢܐ ÷ ܘܒܫܒܚܐ ÷ ܘܒܝܩܪܐ ÷ ܘܗܘ ÷ ܡܗܠܠ ÷ ܘܡܫܒܚ ÷ 5
ܠܐ ÷ ܐܠܐ ÷ ܐܝ ÷ ܠܐ ÷ ܐܝ ÷ ÷ ÷

ܡܥܡܕ ܕܟܝܢ ܐܡܪ ܠܗܘܢ ܦܛܪܘܣ ܬܒܘ ܘܬܬܥܡܕܘܢ ܒܫܡ ܕܝܫܘܥ ܡܫܝܚܐ ܠܡܚܘܠ ܚܛܗܝܟܘܢ ܘܬܩܒܠܘܢ ܐܝܟ ܡܢ ܕܐܬܥܡܕ

ܘܐܡܪ ܠܗܘܢ ܟܐܦܐ ܕܐܢܐ ܐܙܠ ܘܐܬܒܥ ܠܟܘܢ ܘܐܫܬܘܒ ܐܢ ܐܬܝ ܠܘܬ ܡܪܝ ܐܠܗܟܘܢ ܘܐܢ ܐܬܝ ܠܘܬ ܡܫܝܚܐ ܕܡܪܝ ܐܠܗܟܘܢ ܘܐܢ ܐܬܝ ܠܘܬ ܪܘܚ ܩܘܕܫܐ ܕ

ܐ[a] ܠܡܬܡܠܠ[b] ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ
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ܠܒܪ ܐܢܫ ܒܠܚܘܕ ܐܝܬ ܠܗ[d] ܐܠܐ ܒܪ ܐܢܫ ܒܠܚܘܕ ܐܝܬ ܠܗ[d]
ܕܐܝܬ ܠܗ[1] ܠܥܠܡ ܥܠܡܝܢ ܕܥܠܡ ܥܠܡܝܢ ܕܐܝܬ ܠܗ[1]
ܕܐܝܬ ܠܗ ܡܪܝ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܐܝܟ ܕܐܡܪ
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ܡܪܝ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܐܝܟ ܕܐܡܪ ܠܗ
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ܐܡ ܒ[b]ܟܠܗܘܢ ܠܫܢܝܢ [1a]ܐܬܚܙܝ ܠܗܘܢ ܐܝܟ ܕܐܫ ܐܫ ܠܐܫ ܕܝܠܗܘܢ ܐܫ ܐܝܟ
ܐ, ܗ ܠܟ ܐܡܪ: ܐܡܪ ܫܡܥ ܠܐ ܕ[d]ܐܝܟ ܒܝ ܐܡܪ ܝܬ[c]ܕܥ
ܐܝܟ ܐܝܟ ܠܫܢܐ ܒܫ ܥܠ ܒܝ ܐܫ ܐܡܪ ܠܐ ܗܕ ܐܫ ܕܐ ܐܡܪ
ܫܐ: ܠ ܐ ܐܝܟ ܕܐܬ ܐܬܚܙܝ ܐܡܪ ܐ, ܐܬ ܐܝܟ ܫܐ. ܐܫ
ܐ ܠ ܐ[f]ܐ ܠܗ ܐ, ܐܬ ܒ[e]ܥܠ ܐܡܪ ܐ, ܐ ܐ ܠ ܐ ܐ ܐ

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ܐܬܪܐ[a] ܕܐܬܝ ܗܘ ܕܐܬܐ ܒ̄ ܕܐܬܐ ܕܐܬܐ ܕܐܬܐ ܕܐܬܐ
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Gen. 15. 17 Ex. 3. 2—4 Judges 13. 20 1 Kings 19. 12 Deut. 4. 24 Heb. 12. 29 Is. 33. 14 Ex. 3. 2
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ܒܝܘܡ ܕܡܠܬ ܝܘܡ ܦܢܛܩܘܣܛܝ ܗܘܘ ܟܠܗܘܢ ܒܚܕ ܒܐܬܪ ܚܕ.
ܘܦܬܐܡ ܐܬܐ ܩܠ ܡܢ ܫܡܝܐ ܟܐܠܦ ܗܘ ܕܢܦܠ ܥܠ ܒܝܬܐ ܕܗܘܘ ܝܬܒܝܢ ܒܗ:
ܘܐܬܚܙܝ ܠܗܘܢ ܠܫܢܝ ܡܦܪܕܝܢ ܕܢܘܪ ܐܬܝܢ ܘܝܬܒ ܥܠ ܟܠ ܚܕ ܡܢܗܘܢ.
ܘܐܬܡܠܝܘ ܟܠܗܘܢ ܡܢ ܪܘܚܐ ܩܕܝܫܐ ܘܫܪܝܘ ܠܡܡܠܠ ܒܠܫܢܝ ܐܚܪܢܐ
ܟܡܐ ܕܪܘܚܐ ܝܗܒ ܠܗܘܢ ܕܢܡܠܠܘܢ: ܗܘܘ ܒܝܪܘܫܠܡ ܝܗܘܕܝܐ ܓܒܪܐ
ܕܕܚܠܝܢ ܡܢ ܟܠ ܥܡܡܐ ܕܬܚܬ ܫܡܝܐ. ܘܟܕ ܐܬܐ ܩܠܐ ܗܢܐ ܐܬܟܢܫ ܟܠ
ܥܡܐ ܘܐܬܒܗܬܘ ܡܛܠ ܕܫܡܥ ܐܢܫ ܕܡܠܠ ܒܠܫܢܗ: ܘܐܬܬܡܗܘ ܟܠܗܘܢ
ܘܐܡܪܝܢ ܠܚܕ ܠܚܕ: ܗܐ ܟܠ ܐܠܝܢ ܕܡܪܝܢ ܓܠܝܠܝܐ ܐܢܘܢ: ܘܐܝܟ ܗܟܝ
ܐܢܚܢܢ ܫܡܥܝܢ ܟܠ ܚܕ ܒܠܫܢܐ ܕܝܠܢ ܕܐܬܝܠܕ ܒܗ: ܦܪܬ ܘܡܕܝ ܘܐܝܠܡ
ܘܕܝܪ ܒܡܣܦܘܬܡܝܐ ܘܒܝܗܘܕܐ ܘܒܩܦܘܕܩܝܐ ܘܒܐܣܝܐ ܘܒܦܪܘܓܝܐ
ܘܒܦܢܛܩܘܣ ܘܒܐܣܦܣܝܐ ܘܒܡܨܪ ܘܒܦܪܛ ܕܠܝܒܝܐ ܕܐܬܪ ܩܘܪܝܢܐ
ܘܐܪܚܝܐ ܕܐܬܐ ܡܢ ܪܘܡܐ ܝܗܘܕܝܐ ܐܦ ܐܢܘܢ ܘܓܝܪܬܐ ܘܥܪܒܝܐ
ܫܡܥܝܢ ܐܢܚܢܢ ܒܠܫܢܝܢ ܕܝܠܢ ܡܡܠܠܝܢ ܥܒܝܕܬܐ ܕܚܝܠܐ ܕܐܠܗܐ:
ܘܐܬܬܡܗܘ ܟܠܗܘܢ ܘܐܬܪܥܘ ܚܕ ܠܚܕ ܘܐܡܪܝܢ ܗܐ ܡܢܐ ܗܢܐ ܕܗܘܐ:
ܐܚܪܢܐ ܐܦ ܐܡܪܝܢ ܕܚܡܪܐ ܡܠܝܢ ܐܢܘܢ: ܩܐܡ ܐܦ ܫܬܐ ܥܡ ܐܚܕܣܪܝܐ
ܘܡܪܡܪ ܠܗܘܢ ܫܦܝܪ ܐܢܫ ܐܢܘܢ ܕܐܬܝܠܕ ܒܗ ܒܪ ܫܢܝܢ ܘܬܠܬ ܫܢܝܢ
ܕܠܐ ܢܚܙܘܢ ܐܦ ܠܐ ܢܫܬܘܢ ܐܦ ܠܐ ܢܫܬܘܢ ܚܡܪܐ ܐܠܐ ܐܦ ܠܐ
ܢܐܟܠܘܢ ܠܚܡܐ ܕܠܐ ܒܚܡܪܐ ܘܠܐ ܒܡܝܐ ܕܠܐ ܒܚܡܪܐ ܘܠܐ ܒܡܝܐ
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ܗܘ ܕܐ ܡܬܚܙܐ ܠܗܘܢ ܕܡܬܚܙ ܠܗ ܠܫܡܥܘܢ ܐ[a]ܘ ܐ[a]ܬ ܕܐ ܗܘ ܕܐ ܡܬܚܙ ܠܗ ܠܫܡܥܘܢ ܐ[a]ܘ ܐ[a]ܬ
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ܫܡܥܘܢ ܩܢܢܝܐ ܘܝܗܘܕܐ ܐܝܣܩܪܝܘܛܐ ܗܘ ܕܐܫܠܡ ܒܝܕܗ ܠܡܫܝܚܐ ܘܐܡܪ ܠܗ ܐܢ ܐܬ ܗܘ ܕܐܢܐ ܐܫܠܡ ܠܟ ܒܝܕܝ ܠܐ ܬܗܘ ܠܟ ܫܘܠܡܐ ܥܡ ܟܠ ܗܢܘܢ ܕܐܝܬ ܠܟ ܒܗ ܘܐܢ ܐܬ ܐܢܬ ܐܫܠܡ ܠܝ ܒܝܕܟ ܠܐ ܬܗܘ ܠܝ ܫܘܠܡܐ ܥܡ ܟܠ ܗܢܘܢ ܕܐܝܬ ܠܝ

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ܕܐܬܝܢ ܠܥܠܝܬܐ ܕܐܬܪܐ ܗܘ ܕܣܒܝ ܠܗ ܒܝܘܡ ܚܡܝܫܝ ܘܥܠ ܐܬܘ ܫܒܬܐ ܕܗܘ ܩܪܝܒ ܠܐܬܪܐ ܕܐܝܬ ܠܗ ܬܚܘܡ ܫܒܬ ܐܠܦ ܐܡܬܐ

ܫܡܥܘܢ ܕܩܪܝ ܠܗ ܙܠܘܛܐ ܘܝܗܘܕܐ ܐܚܘ ܕܝܥܩܘܒ ܘܝܗܘܕܐ ܣܩܪܝܘܛܐ ܕܐܫܩܪܝܘܛ ܗܘ ܕܡܫܠܡ ܒܗ
ܠܗ ܠܝܗܘܕܐ ܐܝܫܩܪܝܘܛܐ ܕܗܘ ܕܡܫܠܡ ܒܗ ܘܐܡܪ ܠܗ ܡܢ ܕܒܝܬ ܐܢܬ ܐܬܐ ܘܐܢܐ ܐܫܠܡ ܠܟ
ܐܬܐ ܐܢܐ ܘܐܫܠܡ ܠܟ ܐܡܪ ܠܗ ܡܪܝ ܐܝܟ ܕܐܡܪ ܠܝ ܐܒܝ ܐܢܐ ܐܬܐ ܠܟ ܐܡܪ ܠܗ ܡܪܝ
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ܐܝܟ ܕܐܡܪ ܠܝ ܐܒܝ ܐܢܐ ܐܬܐ ܠܟ ܐܡܪ ܠܗ ܡܪܝ ܐܝܟ ܕܐܡܪ ܠܝ ܐܒܝ ܐܢܐ ܐܬܐ ܠܟ ܐܡܪ ܠܗ ܡܪܝ

Mark 3. 16—19

Luke 6. 14-16

Tatian's *Diatessaron* (ed. Ciasca), ch. viii. p. 14

f. 210 a *Diat.* Simonem qui vocatur 'Zelotes'

B f. 167 a [a] B om. ܗܘ P f. 207 b [b] P ܫܡܥܘܢ *sic* H f. 159 a
[c] B om. ܗܘ [d–d] B om. [e] B ܗܘ [f] B om. ܗܘ

[1] Codd. M B P om. ܕܫܡܥ [2–2] Codd. M P om. [3] Codd. ܗܘ
[4–4] Cod. *bis*

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ܐܡܪ ܠܗܘܢ ܓܠܝܠܝܐ ܡܐ ܩܐܡܝܢ ܒܡܚܙܝ ܫܡܝܐ ܗܕܐ ܝܫܘܥ ܕܐܬܦܪܫ ܡܢܟܘܢ ܠܫܡܝܐ ܐܝܟ ܕܚܙܝܬܘܢ ܠܗ ܕܐܙܠ ܠܫܡܝܐ ܒܗܟܝܠ ܐܬܐ ܗܘ ܒܗ ܒܙܒܢܐ ܕܐܬܐ ܕܝܢ ܐܡܪ ܠܗܘܢ ܫܡܥܘܢ ܐܚܝ ܓܒܪܐ

ܘܟܕ ܗܘܘ ܡܬܠܗܠ[1] ܒܫܡܝܐ ܗܘ ܕܐܙܠ ܡܢ ܒ[2]ܝܬ[a] ܥܡ ܫܠܡ.
ܘܐܡܪ ܠܗܘܢ ܓܒܪܐ ܓܠܝܠܝܐ ܡܢ ܐܝ[b]ܟ ܐܢܬܘܢ ܩܐܡܝܢ ܒܡܒܛ ܫܡܝܐ.
ܗܐ ܝܫܘܥ ܗܢܐ ܕܐܬܦܠܓ ܡܢܟܘܢ ܠܫܡܝܐ ܐܝܟ ܕܟܝ ܚܙܝܬܘܢ ܠܗ ܕܐܙܠ ܠܫܡܝܐ.
ܐܝܟ ܕܐܬܐ ܗܟܢܐ ܐܬܐ ܗܘ ܕܐܬܦܠܓ ܡܢ ܫ[3]ܡܝܐ ܠ ܐ ܗ ܐ ܕ ܐ ܐ ܐ

1 Thess. 4. 17

ܘܟܕ ܐܡܪ ܗܠܝܢ ܢܛܪ ܒܗܘ ܘܠܐ ܚܙܘ ܠܗ ܡܢ ܥܢܢܐ: ܘܟܕ ܒܨܝܢ ܠܡܚܙܐ
ܠܫܡܝܐ ܟܕ ܡܫܟ ܠܗ ܥܢܢܐ[a]. ܘܗܐ: ܓܒܪܐ ܕܚܝܪ ܒܠܒܘܫ ܣܓܝ[b] ܘܩܐܡ ܠܘܬ
ܝܫܘܥ ܘܐܡܪ ܠܗ: ܓܒܪ ܓܠܝܠܝܐ ܡܢܘ ܐܬ ܗܟܝܠ ܕܬܬܚܙܐ ܠܟ[1].
ܗܢ ܕܝܢ ܝܫܘܥ ܗܘ ܕܢܚ ܒܟ ܠܫܡܝܐ ܐܝܟ ܕܐܙܠ ܠܗ ܠܫܡܝܐ. ܟܝ
ܐܝܟ ܕܚܙܝܬܘܢ ܐܬ ܠܗ ܠܡܐܙܠ ܠܫܡܝܐ: ܘܗܐ ܗܢ ܡܠܐܟܐ ܕܐܠܗܐ ܕܡܛܠ 5
ܕܐܙܠ ܠܫܡܝܐ ܐܬ ܗܘ ܝܫܘܥ: ܘܐܡܪ ܠܗܘܢ ܓܒܪ ܓܠܝܠܝܐ ܡܢܘ ܐܬ
ܒܨܝܢ ܠܡܚܙܐ ܒ[c]ܫܡܝܐ ܗܢ ܐܝܟ ܕܐܙܠ ܠܗ ܠܫܡܝܐ. ܗܐ ܡܫܝܚܐ
ܐܝܟ ܕܐܡܪ ܠܟ ܐܠܗܐ ܕܐܒܗܝ ܒ ܡܠܟܘܬ ܐܢܐ ܠܟ ܐܡܪ ܐܠܗܐ
ܐܠܗܐ. ܘܐܡܪ ܠܗ ܕܝܢ ܡܢ ܕܐܝܬ ܒ ܐܢܐ ܐܫܬܘܕܥ ܠܟ: ܐܠܐ ܐܢ ܐܡܪ 10
ܐܠܗܐ ܕܐܒܗܝ ܠܝ ܗܐ ܐܢܐ ܐܫܬܘܕܥ ܠܟ ܗܐ ܐܢܐ ܐܬܝ ܠܟ ܐܡܪ
ܐܠܗܐ. ܘܐܡܪ ܠܗ ܡܢ ܕܐܝܬ ܒ[d] ܐܢܐ ܐܫܬܘܕܥ ܠܟ ܗܐ ܐܢܐ ܐܬܝ ܠܟ
ܐܡܪ ܐܠܗܐ ܐܠܗܐ. ܘܐܡܪ ܠܗ ܐܠܗܐ ܕܐܒܗܝ ܠܝ ܗܐ ܐܢܐ ܐܫܬܘܕܥ ܠܟ
ܐܠܐ ܐܢ ܐܡܪ ܐܠܗܐ ܐܠܗܐ. ܘܐܡܪ ܠܗ ܡܢ ܕܐܝܬ ܒ ܐܢܐ ܐܫܬܘܕܥ ܠܟ
ܗܐ ܐܢܐ ܐܬܝ ܠܟ ܐܡܪ ܐܠܗܐ ܐܠܗܐ. ܘܐܡܪ ܠܗ ܐܠܗܐ ܕܐܒܗܝ ܠܝ ܗܐ
ܐܢܐ ܐܫܬܘܕܥ ܠܟ ܐܠܐ ܐܢ ܐܡܪ ܐܠܗܐ ܐܠܗܐ. ܘܐܡܪ ܠܗ ܡܢ ܕܐܝܬ ܒ
ܐܢܐ ܐܫܬܘܕܥ ܠܟ ܗܐ ܐܢܐ ܐܬܝ ܠܟ ܐܡܪ ܐܠܗܐ ܐܠܗܐ. ܘܐܡܪ ܠܗ ܐܠܗܐ
ܕܐܒܗܝ ܠܝ ܗܐ ܐܢܐ ܐܫܬܘܕܥ ܠܟ ܐܠܐ ܐܢ ܐܡܪ ܐܠܗܐ ܐܠܗܐ. ܘܐܡܪ
ܠܗ ܡܢ ܕܐܝܬ ܒ ܐܢܐ ܐܫܬܘܕܥ ܠܟ ܗܐ ܐܢܐ ܐܬܝ ܠܟ ܐܡܪ ܐܠܗܐ ܐܠܗܐ.
ܘܐܡܪ ܠܗ ܐܠܗܐ ܕܐܒܗܝ ܠܝ ܗܐ ܐܢܐ ܐܫܬܘܕܥ ܠܟ ܐܠܐ ܐܢ ܐܡܪ ܐܠܗܐ
ܐܠܗܐ. ܘܐܡܪ ܠܗ ܡܢ ܕܐܝܬ ܒ

ܟ ܐܠܗܐ ܕܒܝܬ ܐܒܝ ܕܐܡܪ ܠܝ ܗܘ ܕܐܬܐ ܒܫܡܐ ܕܝܗ̈ ܘܐܢ ܐܝܟ ܕܐܢ ܐܬ ܠܐ ܝܕܥ ܐܢܐ ܐܠܐ ܐܒܝ ܕܒܫܡܝܐ ܘܕܥܠ ܐܪܥܐ ܘܕܬܚܝܬ ܐܪܥܐ ܘܕܒܝܡܐ ܘܕܬܚܝܬ ܝܡܐ ܘܟܠ ܕܒܗܝܢ ܐܢ ܐܡܪ ܠܟ ܐܢܐ ܕܐܬ ܠܐ ܝܕܥ ܐܢܐ ܐܠܐ ܐܒܝ ܕܒܫܡܝܐ ܘܕܥܠ ܐܪܥܐ ܘܕܬܚܝܬ ܐܪܥܐ ܘܕܒܝܡܐ ܘܕܬܚܝܬ ܝܡܐ ܘܟܠ ܕܒܗܝܢ ܐܢ ܐܡܪ ܠܟ ܐܢܐ

ACTS

ܐܝܟ ܕ[c b]ܐܡܪ ܗܘ ܠ[a1]ܗ ܠܬܠܡܝܕ̈ܝ ܕ[a1]ܥܬܝܕ ܗܘ ܠ[1a]ܡܫܕ
ܕ[d]ܬܫܡܫ ܠ[e]ܐܬܪ ܕܐܦ ܠܐ ܐܬܪ ܕ[2]ܐܬܝ ܠ[e]ܐܬܪ ܕ[d]ܬܫܡܫ
ܕ[f]ܐܬܝ ܠ[f]ܐܬܪ ܕ[2]ܐܬܝ ܠ[3f]ܐܬܪ ܕܐܦ ܗܘ ܐܬܪ ܕܐܬܝ
ܕ[g]ܬܫܡܫ ܠ ܐܬܪ ܕ[2]ܐܬܝ ܠ[g]ܬܫܡܫ ܐܬܪ ܕ[2]ܐܬܝ ܠ[3f]ܐܬܪ
ܕ[h]ܐܬܝ ܠ ܐܬܪ ܕ[2]ܐܬܝ ܠ[h]ܐܬܪ ܕ[2]ܐܬܝ ܠ[h]ܐܬܪ ܕ[2]ܐܬܝ ܠ[h]ܐܬܪ
ܕ[i]ܐܬܝ ܠ ܐܬܪ ܕ[2]ܐܬܝ ܠ[i]ܐܬܪ ܕ[2]ܐܬܝ ܠ[i]ܐܬܪ ܕ[2]ܐܬܝ ܠ[i]ܐܬܪ
ܕ[j]ܐܬܝ ܠ ܐܬܪ ܕ[2]ܐܬܝ ܠ[j]ܐܬܪ ܕ[2]ܐܬܝ ܠ[j]ܐܬܪ ܕ[2]ܐܬܝ ܠ[j]ܐܬܪ
ܕ[k]ܐܬܝ ܠ ܐܬܪ ܕ[2]ܐܬܝ ܠ[k]ܐܬܪ ܕ[2]ܐܬܝ ܠ[k]ܐܬܪ ܕ[2]ܐܬܝ ܠ[k]ܐܬܪ
ܕ[l]ܐܬܝ ܠ ܐܬܪ ܕ[2]ܐܬܝ ܠ[l]ܐܬܪ ܕ[2]ܐܬܝ ܠ[l]ܐܬܪ ܕ[2]ܐܬܝ ܠ[l]ܐܬܪ

f. 207 b ܕ[m]ܐܬܝ ܠ ܐܬܪ ܕ[2]ܐܬܝ ܠ[m]ܐܬܪ ܕ[2]ܐܬܝ ܠ[m]ܐܬܪ ܕ[2]ܐܬܝ ܠ[m]ܐܬܪ

Matt. 28. 19, 20 ܕ[n]ܐܬܝ ܠ ܐܬܪ ܕ[2]ܐܬܝ ܠ[n]ܐܬܪ ܕ[2]ܐܬܝ ܠ[n]ܐܬܪ ܕ[2]ܐܬܝ ܠ[n]ܐܬܪ

ܕ[o]ܐܬܝ ܠ ܐܬܪ ܕ[2]ܐܬܝ ܠ[o]ܐܬܪ ܕ[2]ܐܬܝ ܠ[o]ܐܬܪ ܕ[2]ܐܬܝ ܠ[o]ܐܬܪ

ܕ[p]ܐܬܝ ܠ ܐܬܪ ܕ[2]ܐܬܝ ܠ[p]ܐܬܪ ܕ[2]ܐܬܝ ܠ[p]ܐܬܪ ܕ[2]ܐܬܝ ܠ[p]ܐܬܪ

ܕ[q]ܐܬܝ ܠ ܐܬܪ ܕ[2]ܐܬܝ ܠ[q]ܐܬܪ ܕ[2]ܐܬܝ ܠ[q]ܐܬܪ ܕ[2]ܐܬܝ ܠ[q]ܐܬܪ

ܕ[r]ܐܬܝ ܠ ܐܬܪ ܕ[2]ܐܬܝ ܠ[r]ܐܬܪ ܕ[2]ܐܬܝ ܠ[r]ܐܬܪ ܕ[2]ܐܬܝ ܠ[r]ܐܬܪ

ܕ[s]ܐܬܝ ܠ ܐܬܪ ܕ[2]ܐܬܝ ܠ[s]ܐܬܪ ܕ[2]ܐܬܝ ܠ[s]ܐܬܪ ܕ[2]ܐܬܝ ܠ[s]ܐܬܪ

[a–a] B ... [b] HP ... [c] HP + ... [d] B ... [e] HP ... H f. 157 a [f–f] B ... [g] B ... [h] H ... B f. 164 b [i] B + ... [j] B om. ... [k–k] B ... [l–l] H B P om. ...

[1–1] Cod. om. [2–2] Codd. M P om. [3] Cod. om. ... [4] Cod. ... *sic*

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